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CALVINIST CONTACT
34th YEAR OF PUBLICATION, NO. 1628 JANUARY 20, 1978

Dominican Republic benefits from teaching aids

by Gertie Gietema

The Dominican Republic occupies ⅔ of an island shared with Haiti. It has a population of over 5.2 million, approximately 90 people per square mile. (Canada has 6.1 people per square mile.)

Although 61% of the people live in rural areas, the movement from the country to the city is alarming. The population has been rising at a rate of 120,000 per year, even with a high infant mortality rate; 63% of those born are illegitimate. The housing is inadequate; 45% of the people have houses with just two rooms and 72% have only one room. Some 38% have only kerosene (no electricity). 85% have no indoor plumbing and 8% do not even have a latrine.

The average life span is 45-50 years. There is a high level of malnutrition, which is the main cause of the low labour output. The principal crops are sugar, coffee, cocoa, tobacco and rice; and more than 95% of the land is owned by absentee landlords. The annual salary of the country worker is under $25.

Half the population does not complete first grade. One quarter of those who attend school do not complete third grade and fewer than 5% have nine years of school. The schools are badly equipped and the teachers are poorly prepared.

In spite of all this, the people tend to be easy going and they smile easily

Continued on page 4

OACS adopts policy direction

by Kathryn Posthumus
OACS board secretary

Some 140 persons gathered on Saturday, Nov. 26, in Rexdale, Ont. for the fall membership meeting of the Ontario Alliance of Christian Schools.

After opening devotions and passing the yearly minutes, the public relations committee showed a sight-sound presentation which they developed with John Knight of Free Vision Communications to promote Christian education. Delegates congratulated the committee and made suggestions for improving the product. Many societies were enthusiastic about using this technique in their communities.

To introduce the topic of the relationship between the National Union of Christian Schools and the Ontario Alliance of Christian Schools, a tape of the greetings and observations of Michael T. Ruiter was played. Michael Ruiter is the new executive director of NUCS who has spent most of October travelling through the Christian education communities in Ontario.

Background to the discussion was also provided by W.H. Hultink, secretary of the OACS Board. Starting with indications of unrest, tension, or need for clarification from the 1972 special studies report and from former OACS executive director Jack Fennema's written reports, he gave the OACS board policy direction as of April 18, 1977. The policy direction reads: "that NUCS promotes a gradual shift of accountability of the OACS board from NUCS to the member schools; that the OACS gradually take more responsibility for such items as school inspection and curriculum development; and that NUCS allow Ontario schools to fit into NUCS by being a member of OACS and, through OACS a member of NUCS."

In the discussion that followed, the delegates endorsed the OACS board direction and encouraged them to continue their discussions with NUCS. A few schools indicated a need for caution. A copy of the W.H. Hultink report will be mailed to all schools for additional input.

At the business meeting in the afternoon, delegated asked about finding a full time replacement for Jack Fennema. W.H. Hultink, M. Elzinga and J. Stronks are working together for the OACS schools to carry on the work of executive director. A search committee will be advertising the full-time position immediately.

A matter of concern for some delegates was the violation by certain schools of agreed upon teacher hiring dates. The co-ordinating committee will be recommending a policy for dealing with such infractions.

The teacher recruitment fund came under some attack because some delegates questioned whether lack of funds is the real deterrent for entering the Christian teaching profession. The teacher recruitment fund gathers monies from OACS dues and church collections to provide loans to Canadians studying at Christian colleges. The fund which was dormant for some years, has been reactivated because the overwhelming majority of new Christian school teachers are coming from secular colleges and universities.

Lyle McBurney, executive director of the Ontario Association for Alternative and Independent Schools, addressed the delegates, thanked the OACS for its support, and discussed French grant procedure.

Wietse Posthumus, council to OACS schools on tax matters, gave a report on the progress of dealings with the Department of Revenue on the matter of reassessment in Sarnia, Chatham, and Bowmanville.

William Grin, OACS board vice-president, expressed the thanks of the Ontario Alliance to Louis Triemstra, retiring chairman, for his six years of service.

We all thanked the Lord in song and prayer before adjourning until next November.

focus

Native committee

WINNIPEG, MAN. (CCP) — Indians and Lutherans need to work together to improve race relations in western Canada, a church conference on native ministry concluded last month.

It constituted an Indian-Lutheran race relations committee with church representatives and native people to plan specific ways that native people and the church could improve relations between the two groups.

One suggestion the committee will examine will be a training experience for Lutherans and native people to help improve attitudes within their own communities.

Native representatives said a negative self-image is one of the major problems for Indian people. Experiences in contact with white people are often responsible for the Indian person's lack of self-esteem, they said.

Churches ask Polar inquiry

OTTAWA, ONT. (CCP) — A full-scale inquiry into the proposed Polar Gas pipeline has been urged by the United Church and three other denominations in letters to Prime Minister Pierre Trudeau.

Leaders of the Anglican, Lutheran, and Roman Catholic Churches joined the Rt. Rev. George, Tuttle, United Church moderator, in calling for an independent inquiry that would examine all aspects of the $8 billion, 2,300-mile natural gas project to bring gas from the high Arctic to southern markets by way of the Northwest Territories, north-eastern Manitoba and north-western Ontario.

In addition to two United States and two Canadian companies, the Polar Gas consortium includes two crown companies, Petro Canada (wholly owned by the federal government) and the Ontario Energy Corporation (wholly owned by the Ontario government).

Each of the four denominations supports just settlement of native land claims before major northern resource development.

Women's world day of prayer

Canadian women are writing the service for the 60th World Day of Prayer in Canada on March 3.

They are members of the women's Inter-Church Council of Canada, which is made up of 11 denominations including the United Church.

People attending the service, the theme of which is "Community spirit in modern living", will be able to read the material in both English and French. They will also be singing a new hymn, "As Children of the One Father", written by Ron and Kris Klusmeier, who are musical directors at St. David's United Church in Calgary.

inside

Letters 3
Church 4
National unity or uniformity 5
Pastoral Counseling 6
The church in the mirror 7
Dutch 8
Classified 11

NEXT WEEK

Parcels to seafarers

ViewPoint

A spectator sport

The crowd cheered as Gilbert Perreault scored his second goal of the night. He had skated well and moved like the proverbial bolt of lightning. I was in that crowd when he scored that goal for the Buffalo Sabres in their NHL game against Los Angeles Kings.

There were about 17,000 others there as well to take in two-and-a-half hours of excitement. We were all watching in keen anticipation, cheering the players and bestowing praise for individual efforts. The game ended in a 3-3 tie. Nobody had won but nobody had lost either.

Spectator sports were a great thing in Greece during the time of Paul. In his writings he often likened daily life to that athletic race in the arena before thousands of people.

An athlete needs concentration. He must be dedicated to his sport and must spend a great deal of time in training and preparing for his entry into the arena. Paul frequently depicts the Christian as an athlete, self-disciplined and concentrated, as he strives to gain a glorious crown.

"I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness..." That passage in 2 Timothy is familiar to us.

Paul pictures himself and his readers as competitors who, as they live in the arena of life, are surrounded by spectators — those pillars of faith of earlier generations, crowded as it were in the stands of the amphitheatre.

Many of us have been at sports events, not only as spectators but also as enthusiastic participants and admirers of the athletes. You know then that those athletes think of little else before and during the game.

We are running in the race of life. Just as the athlete strips himself of unnecessary clothing and excess weight in his preparation for his contest, so we should discipline ourselves and shed our cloaks of sin which weigh us down and reduce our spiritual race to a crawl.

Perreault goes through a great deal of preparation prior to a hockey game. But he is only playing before fans, most of them unknown to him. How much more shouldn't we be engaged in preparation since our whole life is a contest played before the saints of old who sit in the stands of life's arena.

Let every night be a night of devotion and let us be careful that when we go out into a new day we do not make ourselves look ridiculous. We must be self-disciplined and keen-minded so that we do not stumble before the saints.

But who sits above that crowd of Abraham, Isaac and Jacob? It is the Judge of the contest who is seated at the right hand of the Father. He is not only the Judge of actions but also of wo[illegible]. Let us lay aside all things, dropping that cloak of sin which weighs us down, and look to only One, as we strive to obtain the prize and to be crowned with God's glory.

We must not forget the race that was run before us by Jesus Christ. He ran alone in utter loneliness. But we run together, you and I. We can encourage each other to be disciplined and to keep our body and mind well-tuned.

Our "race" is not over in two-and-a-half hours. It begins at birth and ends at death. And our life of struggles and self-discipline will not result in a tie at the end of our race. There will be a victory and there will be a glorious prize.

Our reward does not come at the end of a year. There is no playoff. Our reward comes at the end of a lifetime. After we have run our race and fought the good fight, we may take our place in the stands to watch future generations.

Keith Knight

by Keith Knight

NewsViews

Canada will remain one nation

QUEBEC CITY — Thousands of Quebeckers come out each February for the capital city's well-known winter carnival but this year's celebration, like that of last year, will have political overtones.

Rumor has it that Quebec wants to separate from the rest of Canada and most Canadians won't stand for it. Provincial premiers across the rest of the nation's 4,000 miles have tried various forms of persuasion to keep Rene Levesque's Quebec within Confederation.

Ontario Premier William Davis visited the Quebec City carnival last year and will be there again this year, not because he likes the toboggan rides down the Chateau Frontenac slide so much, but because he likes Quebec. The premier will be meeting with Quebec Premier Levesque (pronounced Levek) which should prove fruitful in terms of understanding each other's needs. Other premiers will also be visiting Quebec during this time to create an air of superficial unity.

Last year's meeting between the two men reportedly marked a turning point in the way Ontario saw the threat of the Parti Quebecois.

The Quebec carnival is a gala event and it features the annual visit of Bonnehomme Carnaval, the snowman mascot. Inter-provincial teams compete in various sports and out-of-province visitors flock to the provincial capital by the thousands.

Quebec City and the Plains of Abraham reflect the rich history of the first settlers of Lower Canada. A meeting of premiers in a carnival atmosphere seems historically appropriate within the context of Quebec City. While citizens of one nation but different provinces come together to frolic in the snow, the provincial leaders come together to develop an understanding of each other's needs.

Much has been written in the past 14 months since the shock of a Parti Quebecois victory swept across the nation... and perhaps this little piece is simply adding to that increasing mound of words.

But in the middle of all the cries for independence and preservation of the French culture there needs to be a conscious effort by French-Canadians as well as by the rest of us to come to an understanding of each other's needs.

It is relatively simple to legislate independence, to break away from the rest of Canada, but the people have to want it. French-Canadians are seeking recognition of their language and culture as a part of Canadian life. They have a right to that by virtue of the British North America Act.

Those other ethnic groups who lay claim to a similar right in the preservation of their culture haven't a leg to stand on. Canada has two official languages: English and French. Provincial and federal governments are doing their bit to keep some 60 foreign languages alive through various multicultural societies. That's fine, but English and French are the languages of the land.

Quebec will not separate. I am convinced of that. They will receive certain rights which they themselves allowed to slip away during recent decades. We Canadians will all recognize the French as being a legitimate part of the Canadian culture, which is all they want, and we will return to the pressing problems of the land: immorality and unemployment.

Growth in the Lord

by Dr. Jack Fennema

Sometimes we want to limit "reformed" confessions to the Three Forms of Unity — The Heidelberg Catechism, the Belgic Confession of Faith, and the Canons of Dort. In reality, there are several other "reformed" creeds or confessions. Examples of such confessions are: the Thirty-nine Articles of the Anglican Church (1551), Westminster Confession (1645) and Catechisms (1647), and the Baptist Catechism (Keach, 1742).

Another difficulty with equating being "reformed" to the acceptance of certain confessions is that while these confessions are accurate and beautiful statements of doctrine and belief, they say very little that can be directly and concretely applied to the Christian day school.

As a brief aside, there is some discussion and controversy over whether or not to list creeds or confessions within the constitutions of our Christian schools, especially as many of our schools seek to broaden their base for enrolment. My response to this issue would include two questions:

1. Whom do you wish to include within your Christian School? And is your purpose to attract people or to keep them out?

If you wish to attract families from all evangelical backgrounds, you will probably have to delete a specific listing of the various reformed creeds, or at least expand the list to include all of the reformed creeds.

If you seek to attract only persons from a particular denomination (ie. Christian Reformed, Reformed, Canadian Reformed), then listing only the Three Forms of Unity would be appropriate. In other words, the more prescriptive you are on eligibility for society membership, the more limited will be the response from the evangelical community.

2. What is the best way to state your "reformed" distinctives? Some type of educational creed which outlines in specific detail the way in which biblically reformed principles speak to education may be the answer. The constitution of the NUCS uses the phrase "Reformed creedal standards" and then proceeds to list biblical principles which speak clearly and directly to education. That may be the best way to go for most of our schools.

But, whatever the case, it is important not to limit the term "reformed" simply to creedal statements. There is more to being "reformed". In two weeks we shall pursue that matter.

LETTERS

Breaking ties

Dear Sir:

I am writing in response to your article on page 2 of C.C. dated Dec. 16, dealing with the Canadian Reformed Churches and I am in particular referring to the paragraph dealing with the relationship of the above mentioned churches with the Christian Reformed Church.

No doubt it was not done intentionally but your readers cannot help but get the impression that the contact that once existed on an official level was discontinued by the Canadian Reformed Churches.

It is inaccuracies such as this that widen the gap rather than narrowing it. It should be noted that the synod of the Canadian Reformed Churches of 1962 sent an appeal to the synod of the Christian Reformed Church of 1963. In response to this, the synod of the Christian Reformed Church of 1964 appointed a committee to take up contact with the Canadian Reformed Churches.

Eventually an agenda was established. Over a period of years all points on the agenda but one were satisfactorily dealt with. The one item left on the agenda turned out to be a stumbling block. As a result of this, the synod of the Chr. Ref. Church of 1972 terminated its committee for contact with the Can. Ref. Churches.

No doubt you can understand that the synod of the Can. Ref. Churches of 1974 had little choice but discontinue its committee. It should be remembered that the Can. Ref. Churches established the original contact, while it was eventually discontinued by the Chr. Ref. Church.

I might add that when the committees met, the atmosphere was pleasant and congenial and personally, I feit we were one and was disappointed at the end result. I fervently hope that contact will be re-established and that at future date there might be a closer relationship.

M. Kampen
Burlington, Ont.

Editor's Note: Mr. Kampen is indeed correct and his letter of clarification is appreciated.

Maturity in dancing

Dear Sir:

In response to your article in Calvinist Contact, December 9, 1977 "The dance and the condition of your soul", I was surprised and amazed with all the motives therein mentioned against dancing. Here again I noticed the same old arguments that dancing is not an action to the honour and glory of God's name, that it arouses sexual feelings, etc. etc.

That is often a dishonest judgment, because according to many people, it is not the erotic but the rhythm, music, movement and sport that is the criterion. But suppose that the dance plays in the erotic sphere, even so, the question arises: "Is this really against the Word of God?" The beauty of the bride is beautifully expressed in the Bible. (Song of Solomon 6:13). This dance was extremely erotic, and the appreciation from the Bible for human sensuality is much greater than from many theologians.

That the dance is categorized in the erotic sphere does not necessarily mean that it has to be condemned, otherwise we also have to do away with the simple old folk dances. The dance is so profoundly human that it is only unnatural to say who may not do it. When the prodical son came back home there was joy with dancing (Luke 15:25). The Bible tells us also that there is a time for everything. A time for spiritual meditation and prayer but also a time to dance. In connection with this we find in Matthew 11:17: "We piped to you, and you did not dance, we wailed and you did not mourn."

The dance is the most human expression and the most healthy outlet of our emotions. When I read the gospels I do not see Christ rushing up to people grabbing them by the arm and confronting them with all theological questions and manmade problems (the dance). Christianity does not suppress nature for man belongs to nature by the will of God, and no matter how profound his spiritual life may be it can free him from his natural, that is just plain human, state.

The Bible shows us very clearly that man is and remains a human being in his daily living and passions. Tradition has always been an obstacle in the church for furthering the gospel. The sinfullness of the church is again and again that she preached the old message. Not always in an appropriate way for the time in which we live.

Finally I want to make a few practical remarks: Do we stop reading books because there are some bad books? Do we do away with our T.V. sets for reason that there is much crime and violence on the screen? The same is applicable to many things in life, including dancing. What is required here, is no problematic but common sense and Christian maturity.

Herbert Goodhoofd Sr.
Richmond Hill, Ont.

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Dancing is a form of expression

Dear Sir:

It seems to me that many of the articles and letters I have read recently regarding dancing are not touching the real issue. To me, dancing, in itself, seems no more or less God glorifying than any of the other activities I regularly participate in, like skating, visiting the neighbors, or watching T.V. But like each of these, what does matter is how I do these things.

I live in a community where it is not at all uncommon to see couples from our background require several hard drinks at a wedding reception before they can get up the "courage" to get out on the dance floor. I don't think it takes too much discernment to see that such behavior cannot please the Lord. How much better that they learn a few basic dance steps, and move out onto the floor with grace and poise when they find themselves at a social gathering where dancing is the only form of entertainment provided!

Dancing is a form of expression, and like any expressing we do of ourselves, we must be sure that what we express does not damage our credibility as Christians, or the name of God our Father. I believe that there are forms of dancing which will fill these requirements. One need only look at the variety of forms of dancing — from ancient tribal rites, to folk and square dance, to ballroom dancing, to the modern free expression dance — to realize that all dance is not the same... Where I need help is in determining what can be actively and openly enjoyed as a Christian, and what kind of expression will not do.

The enjoyment of moving rhythmically and gracefully to music is not one for which I require a partner, or a dance floor, for that matter. But what little public dancing I have done has convinced me that dancing with a partner who also enjoys it can enhance the pleasure.

There are those who fear that too much physical closeness and the "embracing" of other's partners, could lead to sexual sin, and I believe, in some cases, that this is true enough. (Though that kind of sin is certainly not limited to people who dance!) We might be well advised to consider adopting a practice used in some other circles, where married couples dance only with each other and with family members. As for the young, unmarried Christians, how much better that this physical closeness occurs in a well lit, structured, and supervised atmosphere than in a dark country lane where most of our young people now encounter such closeness. I'm not too far beyond that growing up stage myself to know that "parking" is an almost universal pastime among dating young people.

The arguments that all dancing is sexually suggestive, and that one cannot in good conscience dance while knowing that you are a temple of the Holy Spirit have not convinced me. I can find no strict Biblical imperative against it. All of us know that God judges the heart, while man judges only the outward appearance and that whatever can be received with thanksgiving can be enjoyed. So far, I have refrained from dancing because I have never learned those basic steps, and because I am concerned about offending my fellow brothers and sisters who consider it a sin. But I have not been convinced that dancing, in itself, is wrong. I think there are many of us in that same boat.

Rika Snip
Stirling, Alta.

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Salem

The Parable of Lenin and Lazarus

Inscription by the embalmed body of Lenin. 'Lenin lives, Lenin lived, Lenin will live'.

'Oh Lazarus, I beg, I kneel,
A drop, a drop to drink
Have pity on me, don't you feel
Some pity for me? Oh, I think
You must come down and wet my lip,
Use yonder raincloud as a ship,
And wring it dry on me.

'But oh, the rich man nudges hard,
And says you may not come,
I have been whipped, feathered and tarred,
By memories revolting drum.
They torture me, they laugh at me,
They keep me from eternity,
Wretched I am in hell.

'Oh Lazarus, these devils tease,
They burn me with their gall,
A drop of vinegar would please,
Pray let it drop, pray let it fall.
But now these prayers of mine descend
Back on myself, when I would send
Them up, it is too late.

'I see them file, I see them pass,
My body lies in state,
I see them wait, the working class,
Could I not tell them of my fate?
Oh rich man, fiend, you shake your head,
They have the Bible, I am dead,
My lips are sealed to them.

'Lenin, he lives, he lived, will live',
They sing their prayer to me,
With ev'ry prayer they pray they give
The demons here more joy to be.
I am the damned, I am no more,
Woe to my followers, the poor,
Not theirs the kingdom Lord.'

Christine Farenhorst

Church Page

Dominican Republic benefits

Continued from page 1

to suffer so much. We do not have the answer but the least that we, who have so much, can do, is help. One way this can be done is through CRWRC, which supports a Christian organization called Alfalit. Alfalit is helping the underpriviledged all over Latin America by providing materials and training in reading and writing, basic education, and community development. Alfalit works in 12 Latin American countries and is very active in the Dominican Republic.

After the CRWRC-sponsored Program Development Project was begun (also functioning in Guatemala, El Salvador, and Columbia), a lot of progress has been made in the Dominican Republic. This progrm encourages thousands of people, who otherwise would never get the opportunity, to learn to read and write and to continue studying.

Alfalit in the Dominican Republic is training many volunteer teachers, mainly Christians. This year, 498 volunteers are teaching in their own communities. Almost 2000 people are learning to read and write in villages all over the country. Over 303 are studying to get a complete primary education with Alfalit.

Alfalit also works in community development and in improving the spiritual lives of Christians. With the collaboration of the local churches, Alfalit has provided seminars for church leaders, simple Bible studies, nutrition centers, health clinics, recreation centers, latrines, artisan schools, roads for rural neighbourhoods, irrigation canals, chicken farms, rabbits, home gardens, "from dust to cement" floor building projects. All these projects and more encourage the communities to work together so that they can continue to improve their situation, without depending on others.

Alfalit is showing how concerned Christians can be examples of Christ's love and help those in very poor circumstances, those who need genuine brotherly love. This is only one way in which the people of the Christian Reformed Church, through the CRWRC, are meeting the Biblical injunction to "Bear one another's burdens and so fulfill the law of Christ" (Galatians 6:2).

Church News

CHRISTIAN REFORMED

Called

-to Trenton, Ont., Rev. John Jongsma of Hamilton (Mount), Ont.

-to Randolph (First), Wisc., Rev. Lawrence Howerzyl of Collingwood, Ont.

-to Woodstock(Covenant), Ont. Rev. Peter Kranenburg of Strathroy(East), Ont.

Declined

-to Acton, Ont., Rev. J.W. Van Weelden of Grimsby, Ont.

Accepted

to Randolph (First), Wisc., Rev. Lawrence Howerzyl of Collingwood, Ont.

New treasurer

Chatham (Grace), Ont. — Jake Janssens, P.O. Box 505, Chatham, Ont. N7M 5K6.

New Location

The Salmon Arm, B.C. Christian Reformed Church meets in Bastian Elementary School in Salmon Arm, no longer in Salmon Arm Elementary.

FREE REFORMED

Accepted

-to Mitchell, Ont., Candidate Carl Schouls.

-to Vineland, Ont., Candidate P. Van der Meyden

CANADIAN REFORMED

Called

-to Smithers, B.C. for missionary in Brazil, Rev. C. Van Spronsen.

-to New Westminster, B.C. for missionary in Brazil, Rev. P.K. Meyer of Noordbergum, Neth

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February 17-19, Ancaster, Ontario
February 24-26, Aurora, Ontario

A third Marriage Enrichment Conference will be held March 17-19 in Ancaster, and our annual Encounter with Self weekend will be April 14-16 in Ancaster.

To apply, please contact **J. Bickford, Secretary, Salem Christian Counseling Clinic, 900 Albion Road, Rexdale, Ontario, M9V 1A5; (416)742-1624 before 3:30 p.m.**

Attention Old Soldiers

Those who served in Hoog, Holland and the Dutch East Indies from 1947-50, known as the ANB company. 1-5-4RI now residing in Canada or the U.S.A.: A reunion will be held on the May 27, 1978 in Groningen, The Netherlands.

For more information contact: P. Potstra, Apt. 103, 2 Cherrywood Dr., Stoney Creek, Ont. K8N 2P6. Tel. (416) 664-5157.

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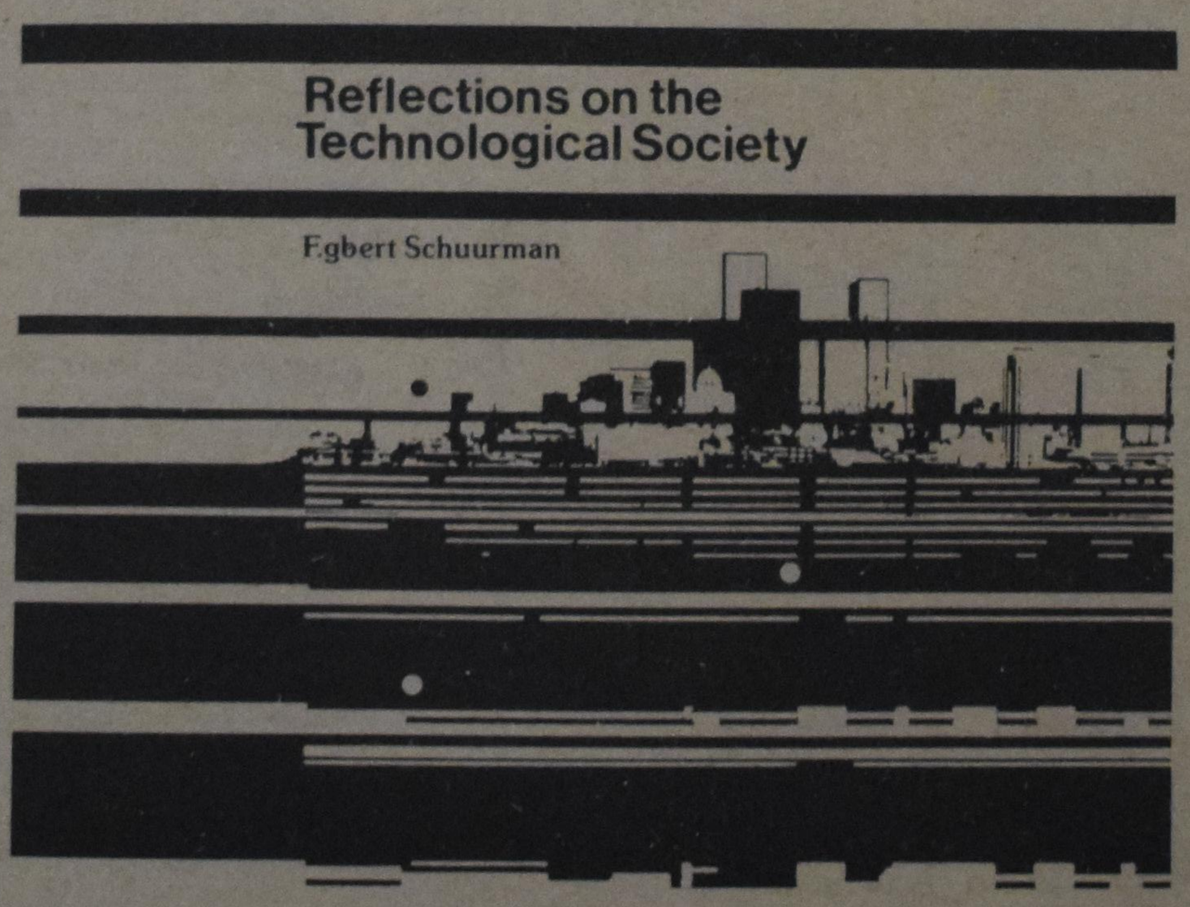

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National unity or uniformity?

by Philip C. Bom

Dr. Bom is an aid to a federal M.P. in Ottawa, a former lecturer in political science at St. Stephen University in New Brunswick, and author of the book: Trudeau's Canada — Truth and Consequences, published by Guardian

A federal election is feasible this year. The outcome will determine whether Prime Minister Pierre Trudeau can complete his "new society". The goal is a new political, economic, and cultural order. This article deals with the objective of a new political system. One way to achieve it is to campaign on the issue of "national unity".

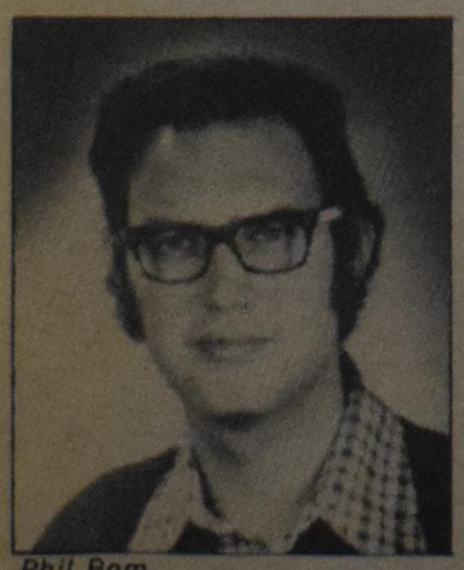
One-Party Democracy

At the June, 1977 Commonwealth Conference, the Prime Minister told the press: "Democracy can exist in other forms than in a parliamentary form and there is such a thing as one-party democracy and some legitimate and even convincing cases have been made that in certain countries at certain times that is a good form of democracy. I wouldn't be prepared to think I would be successful in arguing that for Canada at the present time, but such times might come, who knows?"

"I would like to propose a moratorium on the question of national unity..." Governor-General Jules Leger, 1978 New Year's Message

Who knows, he may successfully argue in the forthcoming campaign that a national "crisis" justifies one national people's party.

As soon as he became Prime Minister, Trudeau set out to transform Parliament. His "reforms" deprived Parliament of decisive powers to control the government. Parliamentarians are not consulted on major legislation, such as the post-control economy and national unity. The Cabinet even is reduced to one-man leadership, advised by the Quebec trinity of Marc Lalonde, Jean Chretien and Pierre Goyer, with the assistance of the English members.



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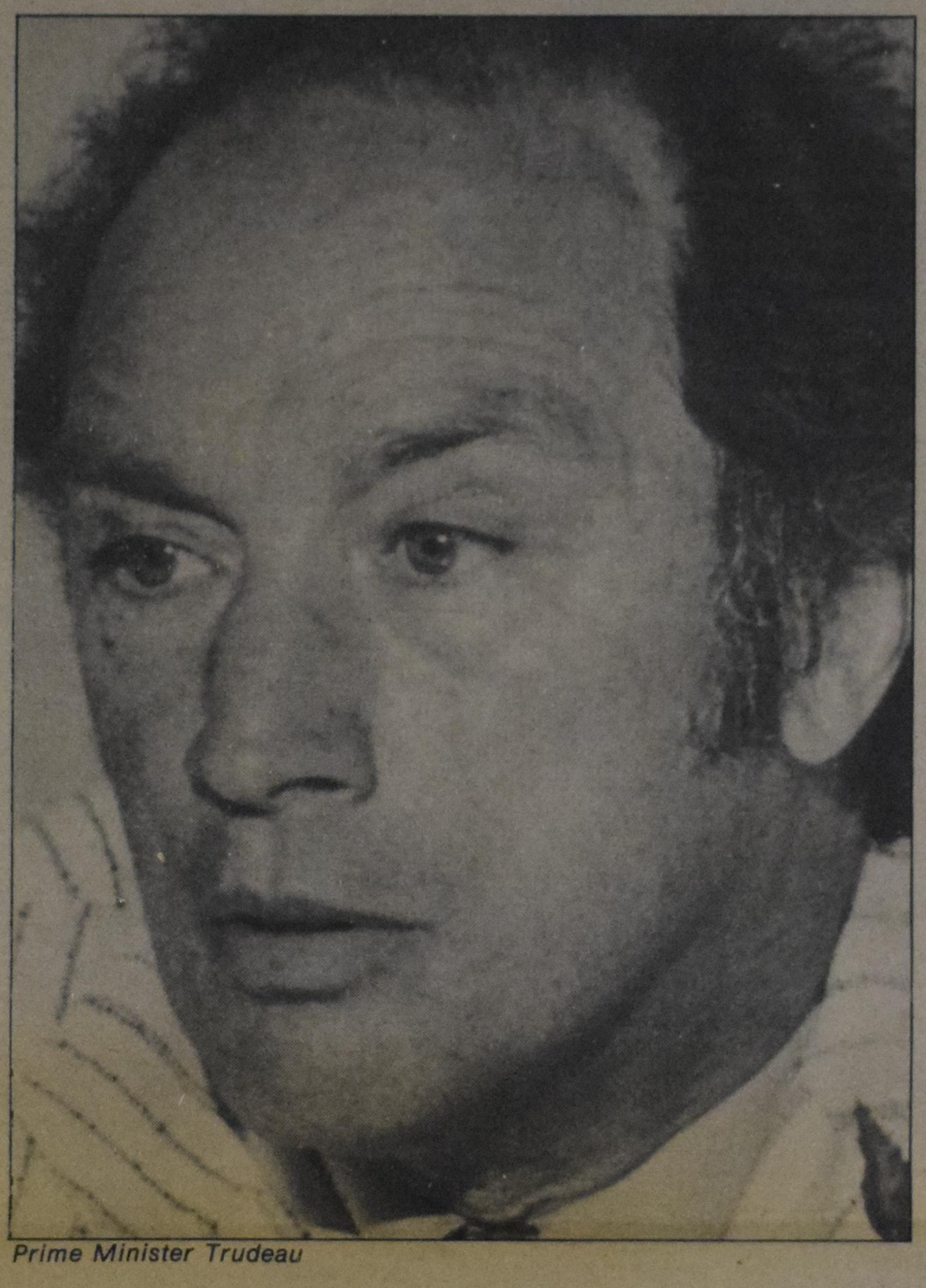

Prime Minister Trudeau

Their goal is to win a big electoral victory in Ontario. The September, 1977 Cabinet reshuffle prompted Quebec Liberal MP Hal Herbert to warn the Prime Minister that it is "the weakest federal Cabinet since prior to the war years." The new Cabinet, Herbert claimed, is "ready to say yes, but is not a group that can inspire this nation in a time of its deepest trouble."

PM Trudeau transformed Parliament and the Liberal Party. He reformed this liberal constituency party into what he called a national people's party. He moved it into his "left-of-liberal" direction. At the present time he attempts to destabilize the opposition parties to achieve his one national people's party.

He appoints PC MP's to the Cabinet (Jack Horner), to the Human Rights Commission (Gordon Fairweather), and to the courts (Robert McCleave). He seeks to appoint the former Manitoba NDP Premier Ed Schreyer to a prominent federal position.

If he is successful in wooing Schreyer and organized labour toward "economic democracy", why should people vote for the NDP? Why should people vote PC when its outstanding conservative and progressive spokesmen leave the party? All people of "good will" will want to support the one "party of national unity". Trudeau resists the recommendation for an "all-party" government to deal with the national crisis, because it implies a return to a multi-party system after the crisis. The present situation presents a justification for the creation of his "non-partisan approach".

National Unity

To the above end, Trudeau has made "national unity" the overriding issue. For that purpose he appointed a National Unity Task Force "to enhance Canadian unity." The Task Force, composed of outstanding Canadians — to underscore his "non-partisan approach" — is to "encourage and publicize the efforts of the general public." Its task is to publicize "national unity" to the people, for whom it is not yet a primary issue. The Task Force is also to "provide a source of advice to the government on unity issues." A preliminary report is expected in March.

However, the advice the Prime Minister already receives is that of Marc Lalonde. Trudeau appointed him Minister of State for Federal-Provincial Relations, even though he has already a highly paid Secretary for Federal-Provincial Relations. Lalonde's appointment came as a surprise, if not shock, to men in the media and to provincial politicians. An editor of *The Globe and Mail* wrote: "That the prime Minister is capable of almost incredible mistakes is apparent in his naming of Marc Lalonde... as Minister of State for Federal-Provincial Relations. With what government could Mr. Lalonde relate? Monaco? Certainly his aloof and arbitrary approach has commended him to few provincial premiers."

The editor failed to take note of the very credible reason provided by the Prime Minister. Trudeau said that Lalonde shares his "style and way of thinking."

The political style is that of confrontation politics. A good example of that kind of politics took place during the 1977 Ontario provincial election. Lalonde confronted Premier Davis with the neglect of French language education. Davis decried Lalonde's "Spiro Agnew" tactics, but the conservative Davis was cornered. He imposed a French school on Windsor parents and politicians. The legislation made Davis look more like a progressive dictator than a conservative democrat. Lalonde's confrontation forced Davis to enforce Trudeau's bilingualism policy. No wonder Trudeau appointed Lalonde as Minister of State for Federal-Provincial Relations. Trudeau and Lalonde have been close for years. As one member of the Unity Coordinating office said last fall: "Lalonde and Trudeau are like siamese twins. Their brains are joined."

The Unity Coordinating Office, headed by Paul Tellier, is another task force on national unity situated directly in the PM's office. Organizationally, the so-called Tellier group reports to the Secretary of State, John Roberts, but politically is directly responsible to Lalonde. The Tellier group coordinates the work of the Canadian Unity Information Office.

This office provides Canadian with a national unity kit — a collection of speeches mainly by Joe Clark, but not his major July House of Commons

Continued on page 6

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National unity or uniformity?

Continued from page 5

speech on national unity. The information office provides you with a list of voluntary organizations for national unity. These organizations can tell the Pepin-Roberts Task Force that "national unity" is a public concern.

If the Prime Minister was really concerned about unity as a national issue, he could have appointed a joint parliamentary committee on national unity. Instead, the task forces only report to and advise him. Parliament is not even consulted, except to put up the money from the public purse. When the United Coordinating Office, last November requested Parliament for a supplementary budget, it resisted questions as to whom they were organizationally responsible. There is no accountability or reporting to Parliament.

The "national unity" issue must be recognized for what it is. The Prime Minister needs the issue. He needs the advice and information in his propaganda war against Quebec and for his campaign in the next federal election. It may be the means to achieve his one-party democracy. He must win big in Ontario to achieve his one national people's party, especially if Quebec were to separate. His Quebec base of power would be gone. The election will be won or lost in Southwest Ontario. Our Christian community will, therefore, be in a strategic position. Many Canadians of Dutch descent live in this region. They will make the difference in crucial swing ridings.

In participating, we must keep in mind three P's: Party, Person, and Program. The point is not that all of us should join the PC Party. Those among us who like Trudeau's left-of-liberal program should support him, by all means. However, it is high time that they begin to discern what he has done to our liberal parliamentary system.

They should ask themselves if, after a decade of confrontation, Trudeau is still the man to unify Canada. And, is it proper for Christians to support a political "savior"? A Christian case cannot be made for the PC Party. But the NDP and the PC do stand for a multi-party, parliamentary system. It can be argued that NDP leader Ed Broadbent or PC leader Joe Clark can better deal with Levesque's Quebec than Trudeau's hardline, no-compromise stance. Our people can make critical contribution to maintain freedom and parliamentary democracy in the next election.

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by Rev. Ralph Heynen

PASTORAL COUNSELLING

Letting off steam

In family living there are several ways of getting rid of the pressures that build up. Some husbands come home from work irritable and tense; things went poorly at work and tensions have built up. But then instead of letting off steam in a mature way, the husband brings these tensions home with him. He doesn't talk about the real cause of his tension. He just grumbles that the children are too noisy, the food isn't to his liking, the house isn't as clean as it ought to be. Children often let off steam. A girl of ten finds that her best boyfriend walked another girl home and carried her books. So, she comes home steaming and angry.

A boy had a hard time at school and his team lost a baseball game. Instead of talking about these frustrations, children take out their feelings on Mother or the rest of the family or even the dog. This tends to transfer the external tension into the family where it really doesn't belong. Housewives will have a rough day too; the sink is plugged and water ran over the floor or the washing machine didn't function. She had an unwelcome visitor who occupied too much of her time and then she, too, lets off steam. The evening meal then becomes a place where every family member spills out his tensions and lets off steam.

All these examples indicate a childish behavior, a poor way to get rid of tension. I'm sure that we all recognize in our family this type of situation. Many people have never developed a healthy and constructive way of getting rid of pressure. I counseled a couple for awhile who always had a lot of difficulty on weekends. They usually got along pretty well during the week because they didn't spend that much time with each other, but during the weekends they would spend a lot of time together.

Thought for the week

It's important to keep things in their proper balance. There are big things in life and there are little things in life. We must not make mountains out of molehills. I think it is important that we do what the Psalmist does, that we lift our eyes to the mountains, for with our eyes upon the everlasting mountain tops, we've lost sight of the little details in the wider, greater expanse of the mountain vision of life. You and I need that too.

Basically, they were letting off steam that had built up during the days of the week and this was a convenient time to let go. In many families when the whole family gets together it gets to be rather difficult and there are altogether too many of these struggles and battles that go on.

There are a few thing I'd like to suggest as ways of letting off steam in a more healthy way. Pressure usually is a form of anger or hostility. When we are angry or hostile, it's a good thing to ask, "Just why am I so angry or what am I really angry about?" Some need to find out why they are so easily triggered off. A person can take a great deal from the people with whom he works. He may be criticized and he accepts it gracefully. He deals with other people and he can be a 'hail-fellow-well-met," but when he is home he is so easily angered and so easily irritated.

Worry about finances or unpaid bills can mean that couples are going to be at each other's throats. Some people become very irritable when they don't feel well or when somebody else doesn't feel well. Others get triggered off by a flat tire or by heavy traffic or a near accident. This means that they flare up much too easily because these are all little things.

Basically, letting off steam in an unhealthy way is childish behavior. It reveals that we don't feel good about ourselves or we may live with a high expectation of ourselves and having set such high goals and high expectations that we can't reach, we get to be pretty irritable. Usually a person who is irritable doesn't feel good about himself. To conquer these kinds of feelings we ought to sit down and ask whether we are really justified in making our attacks on someone else when basically the problem is within ourselves. What are we doing when we come home and there let our tensions fly?

It's often been said that home is the place where we love the people the most and we often treat them the worst. I think that's true. You find husbands and wives that love each other but they don't treat each other too well. Parents love their children but they often can't stand too much from them if they are too noisy. Immediately they flare up. They wouldn't do that with someone else's children, but with their own children they do.

A man had tried to talk with his boy about his behavior; he didn't like the way his son was treating his mother. So he was going to sit down and talk with him. "Well," he said, "by the time I got him to turn his hi-fi set down we had both gotten so angry at each other that there was no room left for a nice quiet conversation and it ended up in a shouting session and me telling him to treat his mother better, or else." A young lady ran away from home and gave as her reason, "My dad and mother fight every evening at supper-time". I dare say there was an excuse, but it could also be one of the facts of life. Children often get caught in this type of thing when the pressure builds up too high, when people use these opportunities to let off steam.

There are healthy ways of letting off steam. A man I know raises roses and is very proud of his roses. When he comes home from the office the first place he goes to is his rose garden. His wife complains about this and says, "He seems to think more about his roses than he does about me." If she had any real sense of maturity, she would meet him when he comes home and join him in his rose garden and help him pull out a few weeds. That can be one way of relieving a lot of this pressure and tension.

I read the other day about those people who go jogging. This helps physically and there are a lot of us who ought to be jogging in order to get rid of some of the excess pounds. The man wrote that the real value in jogging is the emotional outlet that it gives. It helps people to feel physically better but they also get an emotional release. Physical exercise can release tension. Possibly the most common and the most sensible way of resolving this "letting off steam" is to talk about the thing that really bothers us.

Whatever it is that you can find that helps you to relieve that inner tension, it's good to use it, but find a way that is healthy because there are so many unhealthy ways by which people let off steam. You and I can always find that we can overcome this childishness because it means that in this way we also can develop a relationship with others which is far more healthy and far more substantive than to rave and rant about how terrible the day has been. Solomon knew pretty much about this problem. "He who is slow to anger is better than the mighty. He that rules his spirit is better than he that conquers a city."

The church in the mirror of the nineteenth century

Second of 5 articles

by John D. Hellinga

The Rise of Modernism

In our first article, we emphasized the fact that during the beginning of the 19th century the Reformed churches in Holland were rapidly losing their Reformed character. What was the cause of this deterioration? Was 19th century liberalism in Holland a deliberate attempt to destroy the foundation of the church? No, not really.

The leaders in the state church were confronted with the challenge of German rationalism. The German theologians brought many radical ideas to Holland and they taught that philosophy had to replace theology. Philosophy, by means of "infallible" human reason, had to create a world-and-life view that could satisfy man's intellect as well as his feeling. The source for knowledge to them was not the infallible Word of God, but man's reason.

Sad to say, many leaders in the Reformed churches in neighboring Holland listened to the German "enlightened" prophets. The result was that the warm preaching of the Gospel was exchanged for cold, rationalistic treatises in philosophy and theology.

Some of the concerned theologians in the state church saw that this German rationalism would ultimately lead to the death of the church. Professor Hofstede De Groot, one of the leaders in the so-called Groninger movement, reacted violently against the onslaughts of German rationalism, naturalism, and unbelief. He had a sincere desire to renew life in the state church.

In order to accomplish such a radical renewal of the church, the Reformed confessions had to receive a new content. Here is where the well-intentioned Groninger movement made a colossal mistake. For what new content was to be given to the confession? Here are some examples: "Jesus of Nazareth is not the Son of God, he was present in the light of man (the light of reason), he came to earth to create new spiritual life in man".

According to the new content of the confession, there was no room for the substitutionary atonement. "The death of Christ has a deep meaning, but it is no payment for our sin; there is no vicarious suffering. Christ's death as payment for sin was a medieval invention by Anselm. The parable of the Prodigal Son teaches plainly that forgiveness of sins can be obtained without the death of Christ." The new content of the confession was in essence a denial of the church's confession. In fact, the Athanasian Creed was called "a piece of medieval nonsense" by the representatives of the Groninger movement.

This new "enlightened" theology spread like wildfire. Ministers proclaimed it from the pulpits, and assumed that all clear-thinking members of the church would swallow this "enlightened" thinking. The less gifted, not able to think in terms of enlightened modernism, were to be taught and tolerated, especially the older generation that could not make the changeover in their thinking.

Why did their influence spread so rapidly? There are several reasons; two are the most obvious. The Reformed church of the 17th and 18th century was in the clutches of pietism. A life-detached Christianity was preached from the pulpits for at least two centuries. The church was fed a Gospel for the soul, but public life was not influenced by the transforming power of the Word. The Word was not preached in all its fullness. The Gospel was kept within the four walls of a closed institutional church. In the meantime, catastrophic social and revolutionary upheavals cried out for answers. German rationalism attempted to give these answers, but the withdrawn church in the corner was not equipped to meet head-on the pressing problems of the day.

It is understandable that many concerned believers in the 19th century state church were ready to try a new approach. They were afraid of the radical criticism of the Bible championed by German rationalism; but they found in the Groninger movement an appealing new direction. This movement emphasized man's moral responsibilities in the world while at the same time its representatives tried to be critical of the radicalism of the German theologians who even denied the resurrection of the Lord Jesus Christ.

A second reason why the "enlightened" movement gained instant popularity was the manner of preaching by its adherents. Their preaching was simple and direct, in stark contrast with the drawn-out, repetious, sermons of the scholastic pietists of the former century. The "enlightened" preacher did not take a scientific exegesis along to the pulpit, but his was a warm presentation of the love of the Father, exemplified in the life of Jesus, coupled with an earnest exhortation for a pure life before the face of God. That this kind of preaching filled a vacuum cannot be denied, and it certainly accounts for the popularity of the "enlightened" Groninger movement within the Reformed churches in Holland.

However, not everyone was happy with the new developments in the church. The common people, "the kleine luyden", missed something in the preaching. The terminology used on the pulpits sounded evangelical, and the man in the pew was not always able to determine precisely what was lacking in the sermons. He didn't always grasp immediately that the God-concept of the "enlightened" preachers was unscriptural and that in a subtle way they denied the Scriptural teaching of the Trinity and the reality of predestination. The concerned man in the pew desperately missed the proclamation of remission of sins through the blood of our Lord Jesus Christ.

These hungering people became restless. They began to shout for true preaching. Many of the orthodox preachers in the state church were afraid to preach positively. They mumbled evangelical cliches, but the power of the Gospel was not felt. Da Costa, the converted Jew, wrote to one of these preachers, "If you men do not come out stronger for the truth and against heresy, you will lose the confidence of the good people of God, who crave sound leadership."

The more educated among the concerned people of God began to find their spiritual food in English and French churches in the bigger cities. Many of the common people, hungry for the sound proclamation of the Word, organized separate churches. Within the next five years, Holland saw the organization of six separate Reformed churches. God's people, who desired to cling to the Reformed confession, became a restless, wandering flock without the shepherding love of their pastors.

Finally, seven leaders felt constrained to address the Synod of the Reformed state church to register their protests against the liberal preaching in this church. Were they the concerned shepherds and pastors? Sad to say, not one ordained minister was found among them. Under the leadership of G. Groen Van Prinsterer, six lawyers and a medical doctor asked Synod to speak out against those who denied the infallibility of the Scriptures, the Trinity, election, justification by faith, and other cardinal truths taught so clearly in the Scriptures and confessed so strongly in the historic creeds of the Reformation.

The reaction to this address by the seven was a violent one. Now the ministers rose up in protest, not against the liberalism in the church but against those willing to defend orthodoxy in the church. In their reaction we see how deep an inroad liberalism had made in the church within the span of ten years. The preachers clamored for confessional freedom. Synod was urged to see herself as a mere administrative organ of the church, not to concern herself with the confessional stance of her preachers. After all, a real Christian church, concerned with the spirit of love, may not function as judge over the views of others!

The Reformed church of the 19th century was firmly in the grip of the deadening spirit of modernism. Could she be rescued and once more become a manifestation of the body of Christ? Only by way of a spiritual awakening, a revival from within. This the King of the Church, who never abandons the work of His hands, accomplished in "Het Reveil", a genuine wonder of the 19th century. I hope to write more about this fascinating movement in a forthcoming article.

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A guardian for your children

If you have children under the age of 18 or 21 (in some provinces), one of the most important functions of your will is the naming of a guardian for your children. You will most likely appoint your spouse, but an alternate guardian should be named as well. Husband and wife should sit down together and determine who they would wish to raise their children should both parents die.

Legally, this may be any capable person over the age of majority, preferably a Christian, married couple. Some people would like to appoint older children if there is a wide age spread in the family. However, this should be considered carefully. Is it fair to a young family to have to raise teenage or younger brothers and sisters. Do the guardians have enough experience? Will the younger brothers and sisters have enough respect for their older brother or sister as "parent"?

Sometimes a family will consider grandparents, aunts, uncles, or other relatives. Sometimes a family may consider close friends as more suitable guardians than any relatives. This may be so due to a variety of reasons, an important one of which could be that the children could continue to attend the same church and school, and retain the same friends if it should ever happen that they were orphaned.

If the children are Canadian citizens, a person living outside of Canada cannot be appointed.

The actual appointment of a guardian when a death occurs must be confirmed by the court. There is rarely a problem, but the court does have the right to appoint someone else than the will states, particularly if your will is contested or you have made a choice which is not (or no longer) in the best interest of your children. The selection of an alternate guardian should be done carefully and prayerfully.

Finally, a guardian is not paid for being a guardian. He or she or they do not receive a salary for raising children, just as you, the parents, do not. The guardians will receive the family allowance (about $23 per child per month) and they will also receive about $45 per child per month to the age of 18 from the Canada Pension Plan if one of the parents was a contributor.

If the care of the children costs more than this $70 per month, then the guardians can ask for these expenses to be paid by the estate. Since the guardians are really the spenders for the children and the executor is really the saver of the estate for when the children and others are to get their share, it is usually a good idea to appoint different people to these two functions.

Next Week: How and when to give your estate away.

Troost

Als wij het woordje "troost" horen denken we gewoonlijk aan de bekende tekst uit de Bijbel: troost, troost mijn volk, zegt uw God. Spreekt tot het hart van Jeruzalem,roept het toe, dat zijn lijdenstijd volbracht is, dat zijn ongerechtigheid geboet is, dat het uit de hand des Heren dubbel ontvangen heeft voor al zijn zonden. En ook aan de eerste vraag van de Heidelbergse Catechismus: wat is uw enige troost in leven en sterven?

Velen onzer kennen die tekst uit Jesaja 40 en het antwoord op de eerste vraag van de Heidelbergse Catechismus van buiten, zo is het woordje "troost" bij ons ingeburgerd. Ursinus, een van de schrijvers van dit kleine troostboek (Olevianus was de andere) heeft ook een verklaring van de Heidelbergse Catechismus geschreven. Die verklaring heet: "Het Schatboek van Ursinus." Als wij dus willen weten wat Ursinus onder troost verstaan heeft toen hij dat woordje neerschreef, moeten we dat Schatboek opslaan en dan vinden we de volgende lange, indrukwekkende zin: "troost is een zekere overlegging van het verstand, waardoor we tegenover iets ongelukkigs, dat we hebben, enig goed stellen, en door dit goede te beschouwen de smart verzachten en het ongeluk geduldig dragen." Er is hier sprake van berekening (overlegging) en van beschouwing (overweging). Troost is dus het resultaat van "een bewuste confrontatie met twee werkelijkheden" en "de consideratie, de aandachtige overweging ervan" (Schilder).

Ursinus gebruikte voor overlegging, berekening, hetzelfde woord dat in het latijn gebruikt wordt voor boekhouden. U ziet de boekhouder voor een bureau zitten. Hij moet een balans opmaken. De eindrekening van het grootboek, staat van actief en passief, van bezit en schuld, met kapitaal als sluitpost. Het moet een zuivere balans zijn, niet geflatteerd, waarbij verschillende posten van het actief met opzet te hoog zijn gewaardeerd. Figuurlijk wordt dan de uitdrukking" de balans opmaken" gebruikt om goed en kwaad, voor-en nadeel, het voor en het tegen af te wegen. Er is dus kwaad en goed, en die moeten tegen elkaar afgewogen worden. U kunt daarbij ook denken aan een weegschaal: leg in de ene schaal al het kwaad, en leg in die andere schaal alles wat de Heer Jezus voor u heeft gedaan. Dan ziet u de wijzer doorslaan naar die andere schaal want u bent naar lichaam en ziel, voor tijd en eeuwigheid, het eigendom van uw getrouwe Zaligmaker Jezus Christus , daar kan niets tegen op wegen. De schaal moet altijd doorslaan naar die goede kant.

De Catechismus is geschreven bij het licht van de brandstapels. In die vreselijke tijd van kerkvervolging was er troost nodig. Daarom spreekt de Heidelbergse Catechismus zo positief. Als de dood dreigt moet men weten waar de brandstapel en het schavot op uit loopt.
De zekerheid het eigendom te zijn van de Heiland, vergeving van zonden te hebben, en een vreugde van het eeuwige leven in zijn hart te gevoelen, gaf hun de kracht om staande te blijven in het geloof. Tegenover al het kwaad dat in deze wereld en in hun eigen leven gekomen was door de eerste Adam stond het grote goed, dat verworven werd door de tweede Adam.

Tegenover Adam's schuld en de mijne staat Christus' betaling, Zijn gerechtigheid. En als we dat kwade, dat ongelukkige gaan afwegen tegen het goede, Christus' borggerechtigheid, dan zien we de balans doorslaan naar het grote goed dat God wil geven aan ieder die er Hem om vraagt. De psalmist getuigt er van: "De schuld uws volks wilt Gij niet gadeslaan, Gij hebt hun zonden uit Uw boek gedaan" (Ps. 85) Overweeg dat aandachtig, weeg het tegen elkaar af, en zie hoe grote liefde ons de Vader gegeven heeft dat Hij Zijn Zoon, Zijn enige, gezonden heeft om het kwade van Adam en u en mij te overtreffen met Zijn goed! En ga dan getroost uw levensweg, en leg eenmaal met uw vinger bij dat credietsaldo, bij dat grote tegoed, u gerust neer in 's Vader's arm.

We worden geconfronteerd met twee werkelijkheden, het kwade en het goede, die we beide in het geloof moeten aanvaarden. Zowel de ene als de andere. Het is moeilijk om beide te geloven. Het kwade is er toch ook niet zonder God, al begrijpen we het niet. Al die ellende, onze zonde, maar ook alles wat er verder gebeuren kan. Ursinus zegt "iets ongelukkigs dat we hebben", en wat is er veel ongelukkigs. Onnoemelijk veel. En dan zegt hij: "enig goed", en wat is er veel goed, als we op de Heer Jezus zien. Onnoemelijk veel. Paulus noemt de Heer Jezus: God's onuitsprekelijke gave! Zo moeten wij getroost onze levensweg gaan, wetend dat niets ons scheiden kan van de liefde van Christus, en dat niets, geen zonde en niets ongelukkigs, op weegt tegen die liefde, waardoor we in leven en sterven, naar lichaam en ziel het eigendom zijn van onze getrouwe Zaligmaker, Jezus Christus. De enige troost is een volkomen troost!

J. VanHarmelen

De Synode der Can. Ref. Churches [5]

door John DeHaas

Verreweg van het meeste wat er op de synode is behandeld, is in dit rapport reeds iets gezegd. Een punt is er nog niet gereleveerd en dat is de bespreking van de vraag welke Bijbelvertaling aan de Kerken behoort te worden aanbevolen.

De vorige synode had besloten het gebruik van de Revised Standard Version, naast de King James, in de vrijheid der Kerken te laten. Doch tegen bepaalde teksten in de R.S.V. waren bezwaren ingebracht en nu waren er op de synodale tafel voorstellen om een commissie te benoemen, die tot taak zou krijgen deze vertaling te vergelijken met de New American Standard Bible en met de New International Version.

Je vraagt je wel in gemoede af, of degenen die deze voorstellen deden, enig idee hebben van wat aan een dergelijke studie vastzit! Want het is niet voldoende, dat men deze drie vertalingen naast elkaar legt en dan aan elkaar vraagt: "Nu, welke van de drie zullen we nemen? Welke vinden jullie de beste?" Neen, wil men dit goed doen, dan moet toch de grondtekst worden bestudeerd, dan moet je de hele Bijbel doornemen en wat een zee van tijd is daarmede gemoeid. En wie zal dat moeten doen? Enkele dominees? Die hebben het druk genoeg in hun gemeenten, zo druk zelfs dat ze niet eens tijd hebben om hun gemeenteleden te bezoeken. Sommige zie je nooit! De professoren dan? Al is het aantal studenten klein, de professoren moeten zich toch voorbereiden ook voor een klas van een of twee studenten.

Natuurlijk moet er wel worden gezocht naar de beste bijbelvertaling, doch we moeten ons realiseren, dat we nimmer een volmaakte zullen vinden. En waar het aantal mensen, die aan zulk een vergelijkende studie kunnen deelnemen, benevens hun capaciteiten tenslotte maar beperkt zijn, zou het naar mijn mening aanbeveling verdienen om in dit respect eens aan te kloppen bij anderen. Ik heb hierbij het oog op b.v. de Orth. Presb. Church. Deze synode kwam tot de overtuiging, welke zij ook heeft uitgesproken, dat de O.P.C. een ware Kerk van Jezus Christus is, een, die in de jaren van haar bestaan zich zo dicht mogelijk heeft gehouden bij de H. Schrift. Deze Kerk is heel wat groter dan de Can. Ref. Churches, heeft een Seminarie in Philadelphia, waar een aantal mensen van hoog wetenschappelijk gehalte onderwijs geven, en — met alle respect voor de wetenschappelijke kennis van de Can. Ref. predikanten en professoren — wier Engels toch stukken beter is dan dat van hun Can. Ref. broeders, die tenslotte alle het Engels als hun tweede taal in later leven hebben moeten aanleren.

Ik ben er van overtuigd, dat de Can. Ref. Churches op dit punt (van Engelse bijbelvertaling) wel wat konden leren van de mensen in Philadelphia. Er zou heel wat tijd en kosten kunnen worden bespaard en het zou allemaal de Can. Ref. Churches alleen maar ten goede komen.

Zo kwam de synode dan aan het eind van haar arbeid. Een der laatste dingen, die zij besloot was een roepende kerk aan wijzen voor de volgende synode. Dat wordt Smithville, Ont. D.V.

Met genoegen denk ik terug aan het bijwonen van deze synode. De leiding was bij Ds. van Oene in goede handen en de atmosfeer was zuiver — ik bedoel dan de kwaliteit van de lucht, die wij inademden — dank zij het absolute rookverbod. Ik heb dat op vorige synodes wel anders meegemaakt, en het is te hopen, dat dit op verdere synodes zal worden gehandhaafd.

Ten slotte nog een woord van oprechte dank aan de scriba, Ds. J. Mulder, die Uw verslaggever steeds van alle rapporten heeft voorzien, waardoor zijn werk zeer werd vergemakkelijkt. Hartelijk dank, broeder!

Citaatjes

Een (wijk) gemeente zonder half of geheel vrijgestelde pastor is misschien het (schrik) beeld van de toekomst. Naar mijn overtuiging zou dit het begin van het eind zijn. Dat gekwalificeerde predikers in regionaal verband de gemeente bij elkaar zouden houden rond enkele centrale kerken lijkt mij een luchtkasteel. En dat een centraal stedelijk zielzorgcentrum met een of meerdere gespecialiseerde zielzorgers de wijkpastores zou kunnen vervangen lijkt mij evenzeer een illusie... Ook al zou de bemanning ervan uit hoog-gekwalificeerde krachten bestaan, dan nog moet de nood wel hoog gerezen zijn, wil men naar het bureau van een onbekende gaan.

Daarbij komt dan nog het theologische argument, dat een pastor naar de aan zijn zorg vertrouwde dient toe te gaan en niet uitsluitend mag afwachten, wie er naar hem toekomt.... Binnen een gemeente heeft een pastor terecht de opdracht naar de leden toe te gaan, zo goed als een herder omziet naar zijn schapen, omdat ook de grote Herder dit doet.

Dr. L.G. Wagenaar, Gemeente als gemeenschap, 's-Gravenhage 1973, blz. 27 v.

●

Er is een gestage erosie van het geloof gaande; een kern overleeft dit proces en komt er bewuster, mondiger uit te voorschijn. Veel meer zijn er die afvallen, verontrust raken of vluchten in allerhande religiositeit die varieert van Jehova's getuigen tot Transcendentale Meditatie.

De gemeente heeft daar best iets tegenover te stellen in de verkondiging en de viering van het heil, in groepswerk, diakonale actie, meditatiegroepen en georganiseerd pastoraat. Al denk ik dat het onopzettelijke pastoraat, allerlei spontane contacten nog wel zo belangrijk zijn: een gesprek over de heg of op een verjaarsvisite, 's morgens bij de koffie of bij een late borrel, ergens in het winkelcentrum, in het gebouw van de zuigelingenzorg of in de bus.

Ds. P. Oskamp in Woord en Dienst (1 okt.)

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door Gé Verhoog

1

Abraham Capadose heeft even zijn sigaar neergelegd, dan zegt hij nadenkend: "Ja, maar het gaat in de eerste plaats om de belangen van Amsterdam."

De Neufville knikt instemmend. "Me dunkt, dat deze belangen duidelijk naar voren komen; wie had ooit kunnen denken dat we toch een toegangsweg naar de Noordzee kregen?" Hij lacht even. "Een potloodstreep van koning Willem de Eerste op de kaart; een kanaal graven van Amsterdam naar zee, dwars door de duinen van de Breesaap en nu, achtien-honderd-zes-en-zestig is men al een jaar bezig. Amsterdam kan tevreden zijn."

Dat zijn we inderdaad," zegt Capadose, "maar er bestaan vérstrekkende gevolgen. Toen ik verleden week in de Breesaap was heb ik ontdekt, dat de polderwerkers en kanaalgravers zich daar behoorlijk thuis voelen en het zou mij niet verwonderen als daar een dorp ontstond."

De Neufville zoekt in papieren die op de tafel liggen. "Een tijdelijk dorp natuurlijk. Hoe lang rekent men voor het Noordzeekanaal met sluizen en pieren gereed is? Een jaar of tien. Nu, dan trekken de werkers weer naar een ander karwei en is de gehele nederzetting verdwenen."

Willem Hovy ziet door de hoge ramen de diligence van vier uur voorbij ratelen; het geluid op de keien van de Amsterdamse gracht dringt tot hen door. Een geluid van het leven dat door de rust van deze hoge, ruime kamer zich laat horen, het leven dat niet buiten te sluiten is. Een stille glimlach heeft zich voorgoed om de brede mond met dunne lippen geplooid, de milde lach van de mens, die het leven kent. Willem Hovy kent het leven. "Jullie zijn profeten die brood eten," zegt hij met zijn rustige, weloverwogen stem en de anderen luisteren in de wetenschap, dat zij een man horen, die de sociale noden van de naaste kent. "Denken jullie werkelijk, dat men een kanaal graaft linea recta Amsterdam-Noordzee en dan de duinen de duinen en de Breesaap de Breesaap kan laten?" Hij schudt het hoofd: "ik geloof eerder in een zich snel ontwikkelende kustplaats: na tien jaar zullen niet alle polderwerkers vertrekken, bovendien kan het nieuwe kanaal kansen geven aan industrie — wie weet."

De Neufville woelt met zijn hand door zijn donkere baard. "Dan zou Simon Vissering nog gelijk krijgen met zijn fantasie. Als ik me goed herinner schreef hij in achtien-honder-acht-en-veertig een artikel over IJmuiden, een naam die hij passend vond voor de te verrijzen plaats aan deze kust." Hij knikt in gedachten met zijn hoofd, dan neemt hij een nieuwe sigaar die Capadose hem voorhoudt. "Tegelijk met jouw sigaar, Capadose, denk ik aan je woorden van zojuist: Amsterdam in de eerste plaats."

"Natuurlijk," zegt Capadose met nadruk, "de stad en het Rijk steken niet zoveel miljoenen in dit gigantische werk om een kustplaats te stichten; het gaat ons om een snelle haven naar zee voor grote schepen. De handel moet zich kunnen uitbreiden." De scherpe vouwen om zijn mond verdiepen zich terwijl hij spreekt; de diepliggende ogen zien als het ware in de toekomst die hij doorgrondt. "Ik begrijp waar onze Hovy naar toe wil: de mensen."

"Inderdaad," stemt Hovy toe, "ik ben van mening dat de mens ook een kans moet hebben en wij daarvoor verantwoordelijk zijn. Als de stad er een groot belang in ziet een kanaal te laten graven om de handel uit te breiden, dan dragen wij tegelijk een verantwoording voor de mensen, die dit werk voor ons verrichten."

"Wordt er dan nog steeds niets voor de polderjongens gedaan?" vraagt de Neufville. "Doet het gemeentebestuur van Velsen niets? En de kerk?"

Capadose ziet naar Hovy. De vraag blijft hangen in de diepe veilige rust van deze bezonken kamer; de zware kanten gordijnen sluiten het rumoer buiten en in de avond, als de kaarsen branden en de vernuftige petroleumlamp haar zacht glanzend licht verspreidt, zullen de dikke donkerrode overgordijnen met de zware franje de duisternis geheel buitensluiten. Het is goed hier te wonen en gelukkig te zijn. Maar de vraag verwacht een antwoord en de drie mannen beseffen iets van de plicht die men tegenover de naaste heeft.

"Er wordt niets gedaan," zegt Hovy, "De polderwerkers hokken op een stuk hei in houten hutten; niemand die zich om hen bekommert omdat men hen ziet als tijdelijke bewoners en door hun leefwijze gaat men liever niet met hen om." Hij zwijgt even, dan zegt hij resoluut: "Ik lees in de Bijbel dat Jezus zich het lot van mensen in de goot aantrok — wij moesten hetzelfde doen. Er moet een school komen, een houten gebouwtje want het kan tijdelijk zijn; het kan dienen voor alle onderwijs en wellicht voor kerkbezoek. Waarom kunnen wij dit niet organiseren? Als Amsterdam een kanaal kan graven, moeten we toch ook alle consequenties aankunnen en dit is noodzakelijk, het gaat om mensen."

Het plan is geboren; bij het afscheid nemen is er de zekerheid, dat het plan ten uitvoer gebracht zal worden al zullen grenzeloze moeilijkheden zich wel aandienen.

In de brede witmarmeren gang zoeft de vestibuledeur open; mevrouw Capadose komt binnen na een winkelmiddag in de stad. Het rijtuig dat haar thuisbracht, ratelt de gracht af. "Heeft Brechtje voor de thee gezorgd?" vraagt ze, terwijl ze haar boa op de Franse commode in de gang legt.

"Uitstekend," zegt haar man en voegt eraan toe, "alles was behoorlijk inspirerend voor onze besprekingen."

Haar levendige ogen zien hem aan; het is niet passend voor een vrouw te vragen naar de afloop van besprekingen; haar man bepaalt wat ze mag weten.

Mijnheer Capadose kent haar verlangen, herinnert zich haar reeds lang gekoesterd ideaal iets te doen voor de vergetenen daar ergens in de Breesaap — het prachtige brok natuur dat zij kennen uit wandeltochten door de weelderige en vaak zeldzame bloemenpracht.

"We gaan een schooltje bouwen," vertelt hij haar "Er moet geld komen en een onderwijzer en...."

Ze klap verrukt in de handen. "Een school," roept ze uit, "dat moet goed komen! Ik zal proberen leien en griffels en potloden van het Bijbelgenootschap los te krijgen. Laat mij ook mogen helpen."

Als een aanvullend programmapunt waaien enkele woorden van een liedje vanuit de keuken naar hen toe; het is Brechje, die met het kamermeisje en het bellenmeisje zingend het werk doet.

Brengt nu de schatten bij elkaar,
hoezee!
De winst, die vindt ge in het IJ,
In handel, koopvaardij...

zingen ze met zwierige uithalen.

Mevrouw Capadose lacht licht geamuseerd. "Ze heeft onlangs een vliegend blaadje gekocht bij boekhandel Van Heteren voor twee cent." Het is een van de vele liedjes die ontstaan zijn tegelijk met de kanaal-plannen. Is het neringdoenden niet altijd eigen geweest, liedjes uit te geven, die de plannen van de Regering begeleiden?

"Laat maar zingen," zegt de heer Hovy, "het is vaak de meest succesvolle propaganda."

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Dit is een avond die voor maart 1978 D.V. wordt georganiseerd. Juiste datum is nog niet vastgesteld.

Wij nodigen allen uit die voordragen kunnen om deel te nemen aan deze wedstrijd avond die in Chatham, Ont., zal worden gehouden.

Er zullen verschillende leeftijdsklassen zijn, maar wij denken hoofdzakelijk aan personen boven de 40-jarige leeftijd, die het hollands nog goed beheersen.

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Notes of Thanks

DEGRAAF: Mr.& Mrs. J. deGraaf would like to thank their children and friends for making their 40th Wedding Anniversary on December 28, 1977 such a blessed day to remember. Also thank you for the many cards and letters. May God Bless you all.
Mr. & Mrs. J. deGraaf - 7716-86 Ave. Edmonton, Alberta.

RUMPH: We sincerely thank our children, grandchildren, great-grandchildren, relatives and friends for all the good wishes, letters and many cards received on our 50th Wedding Anniversary. Above all we thank God for His blessings in years past, and we pray for His blessings in the years to come. Mr. & Mrs. Albert Rumph.

TENSEN: Mrs. D. Tensen and children would like to thank the many friends and relatives who so kindly shared our sorrow in the loss of the late Mr. Dirk Tensen. Great comfort was received through the prayers, cards and visits from those who also felt saddness in our time of need. Mrs. D. Tensen, 140 Brookdale Ave., Toronto, Ontario M5M 1P5.

Births

DE HOOGE: The Lord has blessed our family with the birth of a healthy boy, DEREK JOHN born on Jan. 9, 1978. Thankful parents, brother and sister are John and Alice DeHooge, Jim and Karen. 10th grandchild for Mr. & Mrs. D. Koopmans of Rexdale, Ont.
15 Latonia Drive, Rexdale, Ont. M9W 2J1.

HOLLANDER: Ralph and Marilyn (Talsma) gratefully announce the Lord's gift of a baby son, JONATHAN ANDREW born November 25, 1977. We thank all our relatives and friends for their prayer support during the long wait.

HOLLOWAY: Keith and Linda Holloway thank God for the safe arrival of their daughter JOANNA-JEAN, on Jan. 7, 1978. 3rd grandchild for Mr. & Mrs. H. Holloway of Brantford, Ont. 2nd grandchild for Mr. & Mrs. L. Nymeyer of Cambridge, Ont. 6th great grandchild for Mr. and Mrs. Gerrit Vander Sleen of Pembroke, Ont.
24 Crombie St. Cambridge, Ont.

MATTER: With thanks to God we gratefully announce the birth of our precious tiny son, PETER LUKE, born January 10, 1978 weighing 4 lbs. 6 oz. Proud parents are Luke and Hennie Matter (nee Kikkert), R.R. #2 Caistor Centre, Ontario L0R 1E0. 4th grandchild for Mr. & Mrs. R. Kikkert, Grassie, Ont. and 13th grandchild for Mr. & Mrs. P. Matter, Guelph, Ontario.

OUWEHAND: Sing to Him, Sing praises to Him, Tell of all His wonderful works! Glory in His holy name. (Ps. 105:2-3)
We, Rudy and Jane, thank God for our daughter, DEBORAH JOY Ouwehand, born New Year's Day, 1978. A sister for Rebecca, 1453 Genessee, Grand Rapids, Mich. 49506.

Engagements

VANDERBEEK-VANKEULEN: Mr. and Mrs. Walter VanderBeek of Palmyra, New York are happy to announce God's blessing in the engagement of their daughter Ellie to Rob, son of Mr. and Mrs. Willem VanKeulen of Grimsby, Ont. on Dec. 27, 1977. Rom. 8: 28, Isaiah 40:31. Home Address: RD#3 Palmyra, N.Y., U.S.A. 14522.

Anniversaries

Nieuw-Amsterdam, Dr. 1953 — Woodstock, Ont. 1978
The Lord willing, we hope to celebrate the 25th Wedding Anniversary of our dear parents:
ABEL and HENNIE BENTUM (nee Vos)
John 6:21
We thank and praise the Lord for His love and guidance shown towards them in these past 25 years, and our prayer for them is that He will continue to bless and be near them in the years to come.
Their thankful children:
Dordt College, Iowa—John
Woodstock—Jake & Janet
Woodstock—Tim & Bernice
At home: Pat,Harold
There will be an Open House at Oxford Centre Community Hall, on February 10, 1978 from 3:00-5:00 p.m. with a Reception following at 8:00 p.m. All relatives and friends are cordially invited.
Home Address: R.R. #8, Woodstock, Ont.

Wedde 1938 — Edmonton 1978
With joy and thankfulness to our Heavenly Father we hope to celebrate on Feb. 2, 1978 the 40th Wedding Anniversary of our beloved parents and grandparents.
HENRY and ALICE DIETERMAN (Wage)
We commit their future to our Lord and Saviour Jesus Christ, who has kept them so faithfully in the past. For great is the Lord and greatly to be praised.
Trynie & Albert, Alana, Rick, Mona.
Elly & Henk, Allan, Amy, Bradley, Neil
Bill & Robina, Travers, Jolene, Kevin
Wendy & Peter, Liza, Mark
Frieda & Bert, Trent
#23 14111-103 Ave.,Edmonton,Alta.

1953 — 1978
With joy and thankfulness to our Father in heaven, we hope to celebrate D.V. on January 30, 1978 the 25th Wedding Anniversary of our parents,
KLAAS DYKSTRA and
SYA DYKSTRA, nee VanderLoo
We pray that the Lord will continue to bless you in the years to come.
Kitchener—Peter & Linda (eng.)
St.Catharines—Harry & Marina; Joshua
Ottawa (tempor.)—JoAnn & John
At home— Clarence,Helen
Open House at Maranatha Christian Reformed Church, Scott St., St.Catharines, Ont. on Saturday, February 4, 1978 from 3-5 p.m.
R.R. #2, Niagara on the Lake, Ont. L0S 1J0.

1943 Smilde — Listowel 1978
EGBERT REINDERS and
WIETSKE REINDERS nee Vos
On January 28, 1978 we celebrate with our parents their 35th wedding anniversary. We thank the Lord for his goodness, for keeping them in his constant care in the past and we pray that He will continue to be their guide in the years that they may still share together.
Kitchener—Keith & Tanny Reinders; Marlene, Kathy & Eddy
Dutton—Joe & Lois Reinders; Kimberley and Christopher
Springfield—Helen & Symeon Crans; Wendy, Christy & Dirk
Kitchener—Rose & Tjeerd Tjeerdsma;Lisa & Heather
Toronto—Frances Reinders
Carring Place-Grace & Gerald Zwart; Dirk, Jodie & Mark

Anniversaries

With joy and thankfulness we hope to commemorate on Feb. 6, 1978 D.V. that our parents,
HENRY MULDER and
JANNY MULDER-nee Hessels
were united in marriage 25 years ago in Diever, The Netherlands. Their wedding text was Phil. 4:4. Rejoice in the Lord always. We hope and pray that the Lord will guide and bless them and us all in the future.
Their children:
At home—John
North Ridge—Doug & Gisele Mulder; Christie
Essex—Rick & Trine Mulder
Hamilton—Ed Mulder
At Home— Fred,Cathy,Bruce
Home address: 48 Gosfield Townline E., Essex, Ont. N8M 2R6.
Open house will be held on Feb. 11 from 7:30-9:30 p.m. in the basement of the Essex Chr. Ref. Church. Please: no gifts, but a donation to CRWRC would be appreciated. Thank you.

Berghuizen (Dr.) 1948 — Moorefield 1978
The Lord willing on January 30, 1978 we hope to celebrate the 30th Wedding Anniversary of our dear parents and grandparents,
LUCAS MULDER
and
LAMMIE MULDER
(nee Steenbergen)
We thank God for His love and guidance through these years, and pray that He will continue to bless them.
With Love, there thankful children and grandchildren:
Elmira—Ralph & Mary Mulder; Carolyn & Sheila
Listowel—Fred & Aly Mulder; Laura & Rita
Grand Rapids—Pete Mulder & Birgit Haut (eng.)
Allenford: Tony & Jane Mulder; Lukie
At home: Harry J., Luke Jr., Tina, Tim and Arnold.
Home Address: R.R. #3 Moorefield, Ont.

Obituaries

On January 1, 1978, the Lord took home unto Himself our dear husband, father and grandfather,
JAN FLEDDERUS
at the age of 67 years. "My grace is sufficient for you." II Corinthians 12:9.
Dear husband of Grace Fledderus-Oosterga
Father of
Jarvis—Bill & Jessie Fledderus
Simcoe—Harry & Diane Fledderus
Guelph—Ralph & Theresa Fledderus
Port Dover—George & Sandy Fledderus
Simcoe—Diane & John Admiral
Wainfleet—Tina & Gary Huizinga
Simcoe—Andy & Gail Fledderus
At home—Marianne and Gretha – and 19 grandchildren.
R.R. #1, Jarvis, Ont. N0A 1J0.

On Thursday, January 5, 1978, after a lifetime of sickness, the Lord saw fit to take to Himself in heaven where there is no more sickness and pain, our dear precious son and brother,
LEONARD
at the tender age of 10 years.
Leonard's peaceful testimony just before he passed away, that God is with me, is also a source of strength.
His parents: Len & Ann Geuze
Brothers: John & Henry
All we have needed Thy hand has provided. Great is Thy faithfulness, Lord unto us.
Funeral Service was held at Grimsby Mountainview Christian Reformed Church on January 7, 1978 at 1:30 p.m. Rev. J. VanWeelden officiated.
9 Kerman Ave., Grimsby, Ont.

Obituaries

On the early morning of Friday, December 30, 1977 an Angel of the Lord brought home God's child
THEUNA GROENEWEG—VanPelt
at the age of 77 years.
dearly beloved wife of Bastiaan Groeneweg Sr. and dear mother and grandmother of,
St. Thomas—Bas & Janie Groeneweg
Max & Mien Groeneweg
Piet & Sya Groeneweg
Eva & Mike DeVries
Cobi & John Fondse
Mount Brydges: Corrie & Evert Davelaar
Teeswater—Nellie & John DeBoer
Talbotville—John & Donna Greenway
St. Thomas—Dick & Truus Groeneweg
41 grandchildren, 1 greatgrandchild.
Exodus 23:20: "Behold, I send an Angel before thee, to keep them in the way and to bring thee into the place which I have prepared."
St. Thomas, Dec. 30, 1977, 46 Sunset Drive.

Voor ons nog onverwachts, maar op Zijn tijd nam God tot Zich mijn lieve vrouw, onze zorgzame moeder en oma
JANTJE HEUVING
geboren Hugen
of de leeftijd van 78 jaar.
"Zij is verlost, God heeft haar welgedaan"
Iroquois—Hilleginus Heuving
Ottawa—Jan & Jennie Heuving
Brinston—Grietje & Marten Joldersma
Iroquois—Coby & Roelof Bouwman
Lyndhurst—Walter & Henny Heuving
Grimsby—Wicher & Henny Heuving
Cardinal—Klaas & Ellie Heuving
Iroquois—Fred Heuving (thuis)
Belleville—Gary & Grace Heuving
London—Frans & Maaike Heuving
Cardinal—Henny & Walter Heuvel
en 44 Kleinkinderen & 3 achterkleinkinderen.
De begrafenis heeft plaats gehad op Maandag, 9 Januarie, vanuit de Chr. Ref. Church, Williamsburg, Ont.
Iroquois, R.R. #1, Ont.

On Monday, December 19, 1977 our Lord, in his Divine Wisdom called home our brother,
KLAAS VANDERSLUIS
He was the eldest son of Mr. & Mrs. Renze VanderSluis (deceased). Born on Feb. 21, 1922 in Lollum, Friesland. Two brothers: Cornelius and Henry predeceased.
"How wonderful are the good things God keeps for those who fear him. Ps. 31:19
May God comfort our sister-in-law: Jetske Reinsma and their children and grandchildren and also us as brothers and sisters:
Chatham, Ont.—Louise & Herb VanDijk
Stoney Creek, Ont.—Gertie & Art Wagenaar
Blenheim, Ont.—Michael & Francis VanderSluis
Bolsward, Fr.—Frederik & Joke VanderSluis
Blenheim, Ont.—Mike & Toos VanderSluis
Chatham, Ont.—Sally (Mrs. Corn.) VanderSluis
Heerde, Gld.—Wietske & Jan Hamberg
Chatham, Ont.—Otto & Tina VanderSluis
Kitchener, Ont.—Ike & Andrea VanderSluis
Georgetown, Ont.—Lucy (Mrs. Henry) VanderSluis
Chatham, Ont.—Irene & Gus Wolting
Chatham, Ont.—Sadie & George Postma
Blenheim, Ont.—Flip & Marie VanderSluis

Obituaries

Op 9 Jan. 1978 nam de Here tot Zich onze lieve moeder, groot & overgrootmoeder.
ROELOFJE REINDERS-Heuvelman
op de leeftyd van 83 jaar.
Sinds 30 Dec. 1957 Wed. van K.F. Reinders.
Nieuwlande (Dr.)—Marry Marrissen
Listowel, Ont.—Egbert & Wietske Reinders
Hoogeveen (Dr.)—Ge & Willem Marissen
Drayton (Ont.)—Freda & Frank Visscher
Koekange(Dr.)—Freek & Jantje Reinders
Drayton, (Ont.)—Henk & Aly Reinders
Moorefield, (Ont.)—Max & Riek Reinders
Alteveer, (Dr.)—Jantje & Henk Stam
Emmeloord, (N.O.P.)—Joop & Willy Reinders
38 Kleinkinderen, 41 achterkleinkinderen.
Begraven op 13 Jan. 1978 te Berghuizen.

Op 20 December 1977, nam de Here tot zich onze innig geliefde man, vader en grootvader,
ANNE VANDERVEEN
op de leeftijd van 78 jaar. Mijn genade is u genoeg. 2 Corinthiers 12:9
Geliefde echtgenoot van
Jantje Vander-Veen-Bolhuis
Vader van:
Brussels, Ont.—Bram en Frances VanderVeen
St.Catharines,Ont.—Nelly en Joop Grootveld
Beamsville, Ont.—Jean en Dirk Huisman
Grimsby, Ont.—Janet en Bernard Scholman
en 16 kleinkinderen.
De begrafenis heeft plaats gevonden op 22 December. De rouwdienst werd geleid door Ds. J.W. VanWeelden, in de Mountainview Christian Reformed Church, Grimsby.
14 Marlowe Ave., Grimsby, Ont.

Teachers Needed

BOWMANVILLE: Durham Christian High School invites applications for the positon of a geography teacher, beginning September 1978. Please send all communications to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9.

BRANTFORD:
Because of family circumstances the Brantford Christian School is urgently in need of a teacher for combined grades 1 and 2 (18 students) as soon as possible. Please forward applications to Mr. William Slofstra, Princ., Brantford Christian School, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: (519) 752-0433 (school) or 753-9557 (home).

GUELPH: The John Calvin Christian School is in need of a teaching principal for 1978-79. Please direct inquiries to: Agnes Struik, principal 290 Water St., Guelph, Ont. N1G 1B8. Telephone: School (519) 824-8860 or home (519) 822-4462.

HANEY-PIT MEADOWS: The Haney-Pitt Meadows Christian Elementary School will be in need of a principal-teacher for Sept. 1978. Preference will be given to applicants who possess a B.A. or B.Ed. degree. Salary will be in accordance with N.U.C.S. standard. Please supply a short resume of qualifications, experience, and general background with your letter of application. Forward all applications to: Mr. F. Groenewold, Chairman, Education Committee, Haney-Pitt Meadows Christian School Association, c/o 12129 Lillian St., Maple Ridge, B.C. V2X 6Y9.

Classified Advertising

Teachers Needed

PORT HOPE : Northumberland Christian School Association intends to open an elementary christian school in September 1978 and invites applications for the position of principal and teachers. Those interested, please write for application form to the Association at Box 554, Port Hope, Ont. L1A 3Z4. Attention Education Committee.

Do you appreciate C.C.?

Let others benefit from it
Give them a subscription

Teachers Needed

SPRINGDALE: The Springdale Christian School will be in need of a teaching principal for the coming school year. For information or application forms please contact Mr. Wilms, principal, R.R. #4, Bradford, Ont. L0G 1C0, Telephone: 416-775-2651 (school) or 416-775-2551 (home).

WOODSTOCK: John Knox Christian School Society is in need of a grade 2 teacher. Duties to commence on March 1978 or sooner. Salary commensurate with experience. Send full resume with application to: John Knox Christian School Society, Woodstock, c/o Chris VanLaren, board Secr., Box 201, Innerkip, Ont. N0J 1M0.

Edmonton Christian Schools

Our schools are now inviting inquiries and applications for positions for the next school year. Anticipated openings will be in elementary, intermediate, junior and senior high classroom positions. These include openings for curriculum co-ordination, music, art, remediation, physical education, kindergarten. Secondary positions include: highschool administration, English, social studies, business education and Bible.

Edmonton is a modern city which is growing rapidly. This is also reflected in the four Edmonton Christian Schools. Over fifty educators serve the K-12 student body of eleven hundred students under a single School Board of Trustees. In order to assist in maintaining a vibrancy in the schools the Board provides fine facilities, positive working conditions and an attractive salary schedule.

Educators interested in joining a system which is working diligently to place the claim of Christ more fully in education as a teacher or co-ordinator, both now or in the future, are invited to contact us.

L. Hollaar, Principal
13470 Fort Road, Edmonton
Alta. T5A 1C5 (403) 475-2818

Fraser Valley Christian High School

British Columbia

Due to an anticipated increase in enrolment for the school year 1978-1979, possible vacancies may become available in **any** of the

major areas of studies

but especially in:

History	English
Business Education	Librarian/Teacher
Home Economics	French

Applicants, especially those with experience, are asked to submit a complete resume soon. Interviews will be conducted, d.v. at Dordt (Feb. 25); Calvin (Feb. 27, 28); Sarnia (Mar. 1); Woodstock (Mar. 2); Toronto (Mar. 3).
For further information contact:

Mr. H.K. Vandezande (principal)
15353-92nd Ave.
Surrey, B.C. V3R 1C3.
or phone (604)581-1033 (school) or
(604)581-4938 (evenings).

GOVERNMENT OF GUAM has teacher openings in all elementary grades. In the secondary level there are openings in math, science, physical education, political science, and limited openings in English and Social studies. U.S. or Canadian citizens, preference to singles and teaching couples. Write the Faith Presbyterian Reformed Church of Guam, c/o Rev. George Cooper, Box 338, Agana, Guam 96910.

Personal

Christian reformed widower, just over 60 years of age, living in central Ontario, would like to meet friendly christian lady between 50 and 60 years old. Writing can be done in Dutch or English. Please write to Box 4246, Calvinist Contact 99 Niagara Street, St.Catharines, Ont. L2R 4L3.

I would like a girl penpal. I am 12 years old and I am a girl. I would like a pen pal from Eastern Canada. I like collecting stamps and like animals. If you want to write me write to: Margaret Vandervelde, 5923-134A Ave., Edmonton, Alberta, T5A 0M4.

Personal

Single Christian man in mid 30's wishes to correspond or to meet a single christian lady in late 20's or early 30's in South West Ontario preferred. Please write and fill up my mailbox under no. 4249, Calvinist Contact, 99 Niagara Street, St.Catharines, Ont. L2R 4L3.

Christian Reformed gentleman, age 47, in Central Alberta would like to correspond and or meet with lady age 35-45 preferably of same denomination but will not consider anyone who has been divorced or separated. Please write to #4250, Calvinist Contact, 99 Niagara street St.Catharines, Ont. L2R 4L3.

Personal

Single Christian gentleman wishes to meet single christian girl. I am 27, object marriage. Send letters to Box 4254, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Young married couple is willing to housesit for anyone in the greater Toronto area for June, July, and August, 1978. Will pay utilities. Write to Box 4253, c/o Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

Als u de Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen, contact dan aub de Consulate of the Netherlands, 10 King St. E., Suite 900/902, Toronto, Ont. M5C 1C3. tel. 1(416)364-5443
BROEKHOF, Anthonius Johannes Martinus, geboren 11-11-1902 te Brummen.
VAN DENZEL, Kornelis Teunis, geboren 24-11-1912
VAN DIJK, L., geboren 02-02-1913
GOSSCHALK, Bernard Maurits, laatstbekende adres Burlington, Ontario, Canada
GODSCHALK, Bernardus Gerardus, geboren 29-01-1913
HENDRIKSE, W., geboren 07-02-1913, laatstbekende adres Noordweg 266, St.Laurens.
KEMPENAAR, R., geboren 28-01-1913
LIKET, F.C., geboren 16-02-1913
OSTERMEIER, Johan Frederik, geboren 11-01-1913 te Schiedam
OVINGE, J.J. geboren 01-03-1913
VELDHUIZEN, Harmen Albert, geboren 01-04-1929 te Rotterdam laatstbekende adres 197 Grassistreet, Toronto, Ont.
VISSER, M. geboren 04-02-1913
WIJFFELAARS, Martinus Gerardus Godefriedes, Laatstbekende adres, 100 Graydon Hall Drive, Toronto, Ont.

Help Wanted

Grace Christian School Society needs a school bus driver to drive from Eastern Mississisauga to Timothy Christian School, Rexdale and Toronto District Christian High School in Woodbridge for next school term. For more information please call: J. Tjoelker, 277-0576.

Required experienced married man to take complete care of broiler chicken operation in choice South Alberta location. Well above average wage and holidays in return for good care. Modern home available. Close to CRC and school. Apply to Box #4252, Calvinist Contact, 99 Niagara Street, St.Catharines, Ont. L2R 4L3.

I am looking for a person to work in our greenhouses. Must be handy with equipment and a hard worker. Starting wages $5.00 per hour. Apply in writing to Box #4247, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3. All replies will be kept confidential.

Permanent position on modern dairy farm near Ottawa. Must be experienced in all faces of dairy farming. Milking farming experience preferred. Must be neat and clean. Applicants must state references and experience. Good wages for right person beginning February. Please write to Box #4248, Calvinist Conatact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

TRANSPLANTERS

REQUIRED

We also need person to do general work in greenhouses. Apply to H. Alkema and Sons Greenhouses, 54 Central Avenue, Grimsby, Telephone 945-9454.

Help Wanted

Indian Family Centre in Winnipeg, Manitoba invites enquiries for the position of:

Project Manager
Employment Skills Program

The Council of Christian Reformed Churches in Canada has authorized its National Committee for Ministry among Indians to respond to the urgent need to develop Native people's employment skills. We want to begin this program in March 1978. Qualifications for the successful applicant will include University, Community College or related experience, and an ability to deal realistically with Indian culture and lifestyle. Salary range to $15,000.
Please send correspondence or enquiries to:

Rev. H. De Bruyn
Director, Indian Family Centre, Inc.
118 Vannerman Ave.
Winnipeg, Manitoba R2W 0T2.

In thankful response to God's rich blessings upon the four years of ministry among Native people in Winnipeg, Manitoba, the Council of Christian Reformed Churches in Canada plans to begin a similar ministry in Regina, Sask. This ministry will seek to proclaim Jesus Christ in word and deed. Under the leading of the Holy Spirit it will seek the development of a Native working and worshipping community.

Council invites applications for the position of

Director

Council hopes to find a dedicated Christian who can implement the objectives set for this ministry, and who has completed no less than Bible College. Preference will be given to Native applicants.

Salary is commensurate with the scale adopted by the Board of Home Missions of the Christian Reformed Church. Applications should include a statement of qualifications, experience, Christian commitment and at least two references. Please send correspondence by March 1 to:

Rev. A.G. VanEek
101 Oakview Ave.
Winnipeg, Manitoba, Canada R2K 0R9.

The Search Committee of the Board of the Ontario Alliance of Christian Schools invites applications for the position of

Executive Director

of the Ontario Alliance of Christian Schools. OACS is a service organization oriented to the needs of its 60 member schools in Ontario. The OACS is District X of the National Union of Christian Schools. The specific aims and objectives of the OACS and a specific task description is available upon request. Please direct inquiries and correspondence to:

W.H. Hultink, Convener,
OACS Search Committee
547 West Fifth Street
Hamilton, Ontario
L9C 3P7
1-416-388-0435

Interviews with interested applicants will be scheduled as soon as possible. The position is presently under an interim arrangement. The successful applicant should be available by June 30th, 1978 or prior if possible.

Employ Wanted

Partnership or Business wanted

Energetic Sales Manager for large home builder (St. Catharines) is interested in any sound business proposal with a future — married (4 children), age 39. My experience includes selling, management, financing, public relations (also hold Ontario Real Estate Broker's Licence).

Are you near retirement or thinking of expanding your successful business or would you consider selling? Considerable capital available and location is secondary.

Call me, Carl K. Maartense at 934-0426 (office 688-0525) or write in complete confidence to 8 Carn Castle Gate, St.Catharines, L2N 5V4.

BOOKS

Miedema's Screwtape Letters

Talks With Gabriel by Arjen Miedema; translated by Henry Zijlstra; published by Paideia Press, St.Catharines; paperback 253 pages; reviewed by Lini R. Grol.

This is a fascinating book, serious and highly religious yet not without humor. Gabriel is no other than the angel Gabriel, and one would not expect angels to waste time on the little frustrations in life, but Gabriel does.

The book goes from chapter to chapter showing Jacobus' growth in religious life. His struggle with his belief, his inability to accept a loving God when his good friends have to suffer.

We all face in daily life the problems with which Jacobus Vander Stupe has to battle. We too want Paradise on earth and would like it supplied to us by God's angels. Jacobus is no exception. Yet he is different for his almost childlike faith, for a married man and father of children.

He has numerous wishes listed and every once in a while he sends out a list of his desires, some very down to earth and rather small.

Then there comes a day when he has gained the right not to ask but to demand that his wishes are fulfilled, and suddenly he has no wish left.

For those who have grown up in Holland, it will be amusing to find here and there literal translations of our old sayings which hide a chiding and a chuckle.

This is the sort of book to keep on your bedside table to read and re-read for years to come, and to pass on to your children, for those bitter moments in hard pressed times. Who does not know them?

Classifieds

Continued from page 11

Employ Wanted

Upper Hamiltonians: Be part of my education! I'll work: in your home, office (I have experience) or store, (quick to learn). Weekday afternoons, at a good Dutch price! More info: 892-2092 or Suzanna DeJong, 1175 Sunset Dr., P.O. Fenwick, Ont., L0S 1C0.

19 year old girl is looking for greenhouse or help in the house in the Beamsville or Grimsby area. Please reply to Box #4251, Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

2 boys ages 16 and 17, are looking for work in the summer. Any type of work, indoors or out. Would prefer work outside the Niagara Peninsula. Please write: Ed Korevaar, 66 Ghent St., St.Catharines, Ont. L2N 2C9 or phone: 416-934-2641.

For Rent

36000 square feet of greenhouses. Ideal for spring plants or a tomato crop. Brampton 416-279-6157.

Vacation in Florida

For rent, a two bedroom home completely furnished, in West Palm Beach, just minutes from the airport. Located on quiet street near Christian Reformed Church. $200 per week. Call or write: George Van Gorkum, 925 Avon Rd., West Palm Beach, Florida, U.S.A.

Real Estate

Up to date, modern Fish & Chip Store, franchise with option to buy. Two locations available.
Contact: Mr. R. Wymenga, 608 Lake St., Apt. 403, St.Catharines, Ont.
Tel: 685-4677 (business)
934-0923 (residence).

For Sale or Rent with option to buy in St.Catharines. New 3 or 4 bedroom home on Culdesac lot. Walking distance to Calvin Christian grade school, Beacon Christian High School, and the Christian Reformed Church. For more information write: **Mr. Henry Poortinga, 25 Old Oxford Rd., St.Catharines, Ont. L2M 2J7** or phone **[416]934-1689.**

Business

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Don and Irene Crann
(new owners)

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By Lini R. Grol

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Institute for Christian Studies, 229 College Street, Toronto, Ontario, Canada M5T 1R4

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May 4	May 20	May 27	Jun. 3	Jun. 17	B-747	Mar. 20	$369
May 11	May 27	Jun. 3	Jun. 10	Jun. 24	B-707	Mar. 27	$369
May 18	Jun. 3	Jun. 10	Jun. 17	Jul. 1	B-707	Apr. 3	$389
May 25	Jun. 10	Jun. 17	Jun. 24	Jul. 8	B-707	Apr. 10	$389
Jun. 1	Jun. 17	Jun. 24	Jul. 1	Jul. 15	B-747	Apr. 17	$419
Jun. 8	Jun. 24	Jul. 1	Jul. 8	Jul. 22	B-747	Apr. 24	$419
Jun. 15	Jul. 1	Jul. 8	Jul. 15	Jul. 29	B-747	May 1	$419
Jun. 22	Jul. 8	Jul. 15	Jul. 22	Aug. 5	B-747	May 8	$449
Jun. 29	Jul. 15	Jul. 22	Jul. 29	Aug. 12	B-747	May 15	$449
Jul. 6	Jul. 22	Jul. 29	Aug. 5	Aug. 19	B-747	May 22	$449
Jul. 13	Jul. 29	Aug. 5	Aug. 12	Aug. 26	B-747	May 29	$449
Jul. 20	Aug. 5	Aug. 12	Aug. 19	Sep. 2	B-747	Jun. 5	$449
Jul. 27	Aug. 12	Aug. 19	Aug. 26	Sep. 9	B-747	Jun. 12	$449
Aug. 3	Aug. 19	Aug. 26	Sep. 2	Sep. 16	B-747	Jun. 19	$419
Aug. 10	Aug. 26	Sep. 2	Sep. 9	Sep. 23	B-747	Jun. 26	$419
Aug. 17	Sep. 2	Sep. 9	Sep. 16	Sep. 30	B-747	Jul. 3	$419
Aug. 24	Sep. 9	Sep. 16	Sep. 23	Oct. 7	B-747	Jul. 10	$419
Aug. 31	Sep. 16	Sep. 23	Sep. 30	Oct. 14	B-747	Jul. 17	$389
Sep. 7	Sep. 23	Sep. 30	Oct. 7	–	B-747	Jul. 24	$389
Sep. 14	Sep. 30	Oct. 7	Oct. 14	–	B-747	Jul. 31	$389
Sep. 21	Oct. 7	Oct. 14	–	–	B-747	Aug. 7	$389
Sep. 28	Oct. 14	–	–	–	B-747	Aug. 14	$389

Those holidays may vary by one or two days from the number of weeks indicated. P.S. We can book you on all Wardair destinations (London, Dublin, Zagreb)

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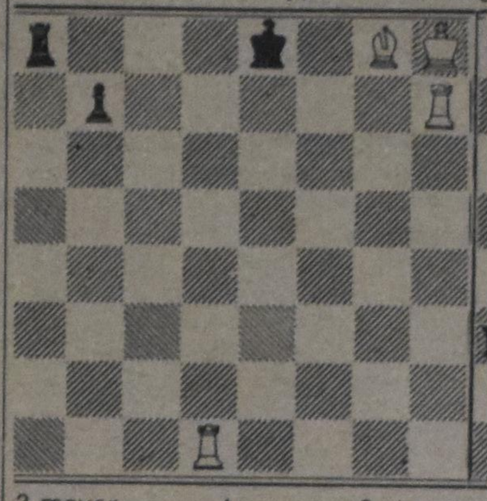
Listen to our travel news on CHIN (101 FM) Wednesdays (10:15 a.m.) and Saturdays (1:15 p.m.)

editor: Pete Layer

LET'S PLAY CHESS

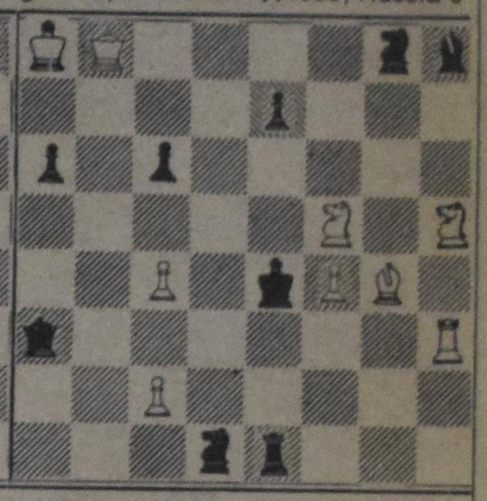
SECOND SERIES OF PROBLEMS IN JANUARY

#729 3 J. Breuer, Germany, 1948



3-mover 4 3 pts

#730 L. Zagornko, L.Loshinsky,1950, Russia 9



2 mover 9 2 pts

Notes:

1. The German three-mover is not difficult this time. Don't make a careless mistake! If you look too hard, it may seem unsolvable, but that would be like seeing a mirage. Please indicate the key and all variations.
2. It took two composers to figure problem #730 out. Two tries contain variations as good as the real solution does. In fact, the full description of the idea expressed in the problem is not complete without them! Please indicate the key and threat, if any.
3. The deadline of the January problems is February 20th for those who reside in Ontario, five days later (post marked) for solvers who live elsewhere.

CORRESPONDENCE CHESS

Results: Group A — 1977

A.C. Farenhorst 1 (2) P. W. Lamain 0 (0)

With this win, Mr. Farenhorst with a perfect score is eligible to enter the 1977 Final Series. His last game certainly did not come easy. As there were some exciting and educational moments in this contest, I want to share it with you.

Trap that Rook and Queen!

White A.C. Farenhorst	Black P.W. Lamain	White	Black
1. P-K4	P-K4	8. B-N3	0-0
2. N-KB3	N-QB3	9. QN-Q2	N-N3
3. B-N5	B-Q3	10. PXP	QNXP
4. P-B3	KN-K2	11. NXN	NXN
5. P-Q4	P-KR3	12. Q-K2	B-N2
6. B-K3	P-R3	13. P-KB4	N-N3
7. B-QB4	P-QN4	14. 0-0	Q-P5

Black is concentrating his pieces on the king side, white must be careful not to expose his king.

15. P-KN3	Q-R6	17. R-B4	B-K2
16.P-B5	N-K4		

White defends by threatening to trap the Queen.

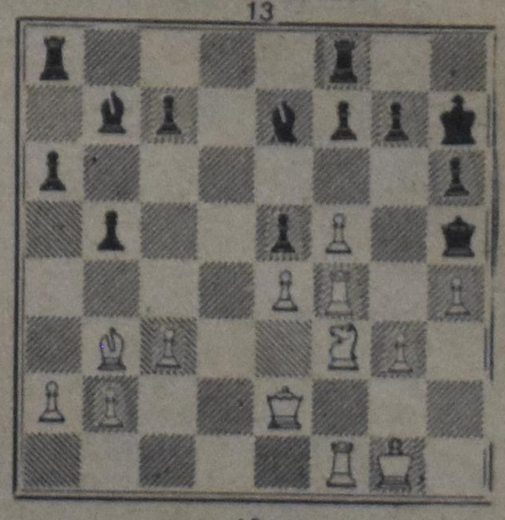
18. B-Q4	P-Q3	20. N-B3	Q-R4
19. QR-KB1	K-R2		

Black does not like the prospect of N-R4. Both white's Rook and black's Queen are trapped.

21. BXN	PXB	22. P-KR4

Black: P.W. Lamain

13



13

White: A.C. Farenhorst

Black to move

White's Rook is attacked and Black's Queen cannot escape. White threatens P-KN4 or N-N5 check. At most, Black can hope to trade a knight and Rook for his Queen.

22. —,	P-KB3	25. R-N4	B-B4 ch.
23. B-Q5	Q-K1	26. K-N2	RXB
24. BXB	R-R2	27. R-N6	R-R1

White didn't take the opportunity to seize the Queen. However, he immediately launches a king side attack.

28. P-KN4	K-N1	35. R-Q3	K-B2
29. P-N5	RPXP	36. PXP	BXP
30. PXP	B-K2	37. Q-Q1	Q-R1
31. N-R2	K-B1	38. NXB	RXN
32. N-N4	Q-B2	39.Q-N4	Q-K1
33. P-QN3	R-N3	40. R-Q7 ch.	QXR
34. R-Q1	Q-K1	41. RXP ch.	K-K1

42 RXQ and Black may not take the Rook. He resigned a move later. White's complete control over the queen and knight files allowed him to dominate the last part of the game and make this smooth finish.